THE 200 HADITH

200 SAYINGS AND DOINGS OF THE PROPHET MUHAMMAD (MAY PEACE BE UPON HIM)

Selected and Revised by :

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The distributer in Saudi Arabia :
Saudi Distribution co .
P . O . Box 13195
Jeddah 21493
Saudi Arabia
Tel : 6694700

PRICE : 30 SAUDI RIYAL

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This book is approved by :
Presidency of Islamic Research, Ifta and Propagation
RIYADH – SAUDI ARABIA
Approval and release number : 500/5
Dated 2/5/1409 A.H

This book is approved by :
Ministry of Information
MAKKAH – SAUDI ARABIA
Approval and release number : 28/2/M
Dated 3/1/1411 A.H

This book is approved by :

Muslim World League

MAKKAH – SAUDI ARABIA

Approval and release number : 1/1539/M

Dated 27/7/1409 A.H

This book is approved by :
Islamic Research Academy
At

AL–AZHAR

CAIRO–EGYPT
Approval Number : M 1 , 80
Dated 8/8/1409 A.H
15/3/1989 A.D

TO NON-MUSLIM READERS:

Before you start reading this book, I hope that you will be objective by reading the text carefully and with an open mind.

THE PROPHETS

(may peace be upon them)

After the creation of Adam and Eve, God sent many Prophets to the people to teach them about God and to instruct them to worship the Only True God (Allah).

The reason that God sent Prophets was to spread the good news, to teach people about God, and to tell them about Paradise. The message of the Prophets was also to give people warnings. For this reason, people have no excuse before God on the Judgement Day after having received those many Prophets.

The message of the Prophets was also to teach humanity to live together in peace and harmony. Because people don't know what is right and what is wrong, God has sent many Prophets throughout history to guide the people.

For example, some of the Prophets that God sent were: Adam, Noah, Abraham, Isaac, Jacob, Ishmeal, David, Solomon, Moses, Jesus, and Muhammad ﷺ .

The last Prophet was Muhammad ﷺ . Jesus is not the son of God. Jesus is a Prophet like Muhammad, Abraham, Moses, and David.

All Prophets are Muslims, so Islam is not a new religion. It has existed since the time of Adam. God does not send people to Hell without first receiving a Prophet or a message; however, those people who have received a Prophet will have no excuse in front of God on the Day of Judgement.

God said: (to the Prophet Muhammad ﷺ)

*** We have sent thee Inspiration, as We sent it to Noah and the Messengers after him: We sent Inspiration to Abraham, Ismail, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms.**

*** Of some apostles We have already told thee the story, of others we have not, and to Moses God spoke direct.**

*** Apostles who gave good news as well as warning, that mankind, after (the coming) of the apostles, should have no plea against God: For God is Exalted in Power, Wise.**

(Quran IV. 163, 164, 165)

NOTES:

"We" means God.
"We" is plural for majesty.
"We" is reserved only for royalty.

PREFACE

What made me select and compile these HADITH (the sayings and doings of the Prophet Muhammad ﷺ) was that I was shocked and surprised, during a discussion with some Christians who consider the Prophet Muhammad ﷺ a man who has provided non-heavenly teachings.

They compare the Prophet Muhammad ﷺ to Buddha and Confucius as well as to teachers of HINDUS and SIKH.

This is because they do not know about the teachings of the Prophet Muhammad ﷺ who is the seal (the last) of all prophets and Apostles. These two- hundred HADITH are just a very small part of about half a million HADITH.

I selected and compiled these HADITH for non-Muslims who do not know about the sayings, teachings and the life of the Prophet Muhammad ﷺ or his great miracle, the Holy QURAN. The great QURAN is the miracle of the Prophet Muhammad ﷺ through all ages. This book still has a great influence on all Muslims and non-Muslims who read it.

For this reason, anyone who reads the Holy QURAN and some of the HADITH will know why the influence of the Prophet Muhammad ﷺ on his people, the Muslims, was and still is great and strong. The Holy QURAN was sent down and revealed by God to the Prophet Muhammad ﷺ . The influence of the Prophet Muhammad ﷺ on his people the Muslims, was and still is more than that of any other person whether that person was a Prophet like ABRAHAM, MOSES, OR JESUS (may peace be upon them), or teachers of other sects and teachings such as BUDDHISM, CONFUCIUSM, HINDUISM, and SIKH on their people.

For this reason, anyone who reads the Holy Quran and the HADITH, will certainly know why the Prophet Muhammad ﷺ was the person who has had the greatest influence on the history of mankind.

ABDUL RAHIM I. ALFAHIM

NOTES:

1. Please read carefully the biography of the Prophet Muhammad ﷺ which is included in this book.

2. Please read THE 100 by Michael H. Hart, where he lists the 100 most influential people in history and ranks the Prophet Muhammad ﷺ first.

SUMMARY OF THE BIOGRAPHY OF THE PROPHET MUHAMMAD
(peace and blessings of Allah be upon him)

The Prophet Muhammad ﷺ was born in 571 A.D. in Makkah, which today is located in Saudi Arabia.

He was born fatherless, for his father, Abdullah, had died when his mother was two months pregnant with him.

When he was six years old his mother, Amina Bint Wahab, died, leaving Muhammad ﷺ an orphan. His grandfather (on his father's side) became his guardian. His grandfather had a special status and influence in Makkah, and he was looked upon as a dignified sheik by the members of his tribe, the Quaraysh. At that time, the Quaraysh were preeminent among all the other Arab tribes.

The Prophet Muhammad ﷺ gained the attention, love and affection of his grandfather, but it did not last long for his grandfather passed away when Muhammad ﷺ was only eight years old. After the death of his grandfather, his uncle, Abu Talib, became his guardian.

When Muhammad ﷺ was twelve years old, he went on a business trip with his uncle, Abu Talib, to Bilad Al-Sham (Syria). That was the first time Muhammad ﷺ had left his homeland, Makkah. When he was twenty-five, he left for Bilad Al-Sham (Syria) on another trip, this time on business for Mrs. Khadija Bint Khouailed, a rich and noble woman. Khadija entrusted him with her money after she had heard about his dependability and truthfulness. After Muhammad's return from Bilad Al-Sham (Syria), she asked him to marry her. When the Prophet Muhammad ﷺ married Khadija, he was twenty-five years old, and she was forty.

Before he became a prophet at the age of forty, Muhammad ﷺ was called "The Trustworthy" because he was the most moral and trustworthy person among the people. He was known for the following qualities: tolerance, patience, justice, modesty, chastity, generosity, and bravery.

Before his mission to become a prophet was announced, Muhammad ﷺ was known for his hatred of pagan idols. This hatred was so great that Muhammad ﷺ never attended any of the ceremonies that were held in honor of the idols. Also, the Prophet Muhammad ﷺ never drank liquor in his life.

All of the previously mentioned characteristics were only part of the attributes bestowed by God upon His prophets so that they can become ready to receive revelation. For prophets are always infallible. Which means prophets do not sin before prophethood, nor do they sin afterwards.

The Jews and Christians then living on the Arabian Peninsula, as well as the surrounding countries, were anticipated the appearance of the last prophet in the world as was mentioned in their divine books, the Old and New Testaments.

In 610 A.D., when the Prophet Muhammad ﷺ was forty years old, revelation from God was sent down to him through the Angel Gabriel. Gabriel inspired the Prophet Muhammad ﷺ with the first chapter of the Holy Koran. Thus, the Prophet Muhammad ﷺ was proclaimed a prophet when he was forty.

After that date, the Holy Koran was revealed to the Prophet Muhammad ﷺ at regular intervals over the next twenty-three years. This revelation was given according to circumstances and occasions that made the revelation necessary. The Holy Koran is the word of God inspired to

the Prophet Muhammad ﷺ through Gabriel; neither Prophet Muhammad ﷺ nor Gabriel had anything to do with this book other than its conveyance to humanity. Gabriel recited the Holy Koran to the Prophet Muhammad ﷺ who then memorized it and delivered it to the people. The Prophet Muhammad ﷺ ordered those who were entrusted with keeping a record (his companions) to write down the Holy Koran, because the Prophet Muhammad ﷺ was illiterate. It is worth mentioning that all of the Holy Koran was kept in records during the time of the Prophet Muhammad ﷺ.

Before the Prophet Muhammad's mission, the Arabian Peninsula was shrouded in ignorance and tyranny, for the people worshipped pagan idols. Each tribe had its own god, which was represented as a pagan idol that the tribe worshipped. Since there were 360 tribes at that time, there were 360 different pagan idols.

Strong people took advantage of the weak, and wars broke out because of trivial matters.

This period also witnessed innumerable acts of stealing, plunder, and the highway robbery of caravans. Slavery, usury, adultery, drinking, gambling, and the burial of newborn girls due to the family's fear of disgrace or poverty prevailed during that time. The women's status in society diminished. For example, a woman did not have the right to inherit her family's estate, and she was considered to be a possession, like a piece of furniture or an animal.

When the Prophet Muhammad ﷺ appeared, he ushered in a new era by introducing the Islamic religion. He called upon the people to worship the One God and to observe the new laws and principles that were then unfamiliar to the people. The new laws called for an end to homicide, robbery, usury, adultery, gambling, alcoholism, slavery,

burial of newborn girls, and the disregard of women's rights, as well as all the other immoral actions that were common during pre-Islamic times.

The Islamic religion which was preached by the Prophet Muhammad ﷺ caused a revolution in terms of morality among the Arabs because it called for worshipping one God, Allah, and also taught the people the concept of life after death. The new religion preached equality among all people, chastity, kinship relations, neighbor's rights, the giving of charity, and women's rights to inherit and to own property.

The majority of Makkah's Polytheists were dissatisfied with this new code of living and they fought against the Prophet Muhammad ﷺ . They treated him very severely, hurting and mocking him. They called him "The Liar," "The Mad," "The Magician," and "The Poet." They called him "The Poet" in a negative sense referring to the fact that the Koran is written in poetry form. The people were demeaning the Prophet Muhammad ﷺ by calling him a poet, and not recognizing him as a Prophet and Messenger. Although the people had called the Prophet Muhammad ﷺ "The Trustworthy" before he became a prophet, afterwards they called him many bad names.

Those Polytheists also tormented the Prophet's followers. The Prophet Muhammad ﷺ , along with his followers, were expelled from their home in Makkah to a desert outside the city. They were left for three years with a shortage of food and water.

Nonetheless, the Prophet Muhammad ﷺ continued to preach the Islamic religion in Makkah for thirteen years. After that, God the Almighty ordered him to migrate to Medina. The migration to Medina (called "hejra") is considered a milestone in the history of Islam, and it marks the beginning of the Muslim calendar. When the Prophet migrated to

Medina, the people there supported him and he founded the first state of Islam. He spent the last ten years of his life there.

In Medina, the Prophet Muhammad ﷺ was the ruler, the judge, and the commander of the army. These responsibilities were in addition to the Prophet Muhammad's essential roles as Prophet, Messenger, father to his children, and husband to his wives. This point illustrates one of the major differences between Muslim and non-Muslim cultures. Islam is believed to be a comprehensive religion that governs all aspects of life. Therefore, Muslims do not believe in the doctrine of "Separation of Church and State" that is common in the West.

The Prophet Muhammad ﷺ was a strategic leader in the defense of Medina as far as armies and tactics of war were concerned. He fought many battles against the Polytheists and the Jews -- twenty-seven military expeditions and sixty military detachments. This was done to stop the aggression of the Polytheists and the Jews and for the defense and protection of the people of Medina. Also, these battles were necessary to clear the way for the preaching of Islam.

In time, the people were convinced of their own free choice of the truth of the new religion. Islam began to spread among all the inhabitants of the Arabian Peninsula. Prophet Muhammad ﷺ sent letters to some of the kings of the world at that time, calling them to believe in Islam. Because Islam is an international religion, the Prophet Muhammad ﷺ sent messages to the following rulers: Caesar, the Roman King of the Byzantine; Al-Mokawakas, Prince of Egypt; Negrus, Emperor of Ethiopia; Khoshrou, King of Persia; Al-Monzer Bin Sawi, King of Bahrain; Jeefar and Abda, the two Kings of Oman; and Huthah Bin Ali, the King of Al-Yamamah.

The Prophet Muhammad ﷺ entered into a ten-year

peace treaty with the people of Makkah. They violated this treaty and allied with the Bakr Tribe, killing many members of the Khuza'ah Tribe, who were allied with the Prophet Muhammad ﷺ . Consequently, the Prophet led an army of ten thousand fighters in order to conquer Makkah. Makkah realized the futility of this resistance to the Prophet's forces and surrendered without a fighting.

The conquest of Makkah is considered by Muslims to be the greatest of all triumphs, because of Makkah's status as a holy city where the people make their yearly pilgrimages. Also, Makkah enshrines Al-Ka'aba, the House of God which was rebuilt by the Prophet Abraham. Makkah also played a significant role politically and commercially among all the Arabian tribes. The Prophet Muhammad ﷺ himself was born in Makkah, which is considered his homeland and the homeland of most of his companions. Makkah was the city where all the tribes gathered against the Prophet of God, tormenting him personally. Makkah was the strategic center for the resistance against Islam. For all these reasons, the conquest of Makkah was significant. The Prophet Muhammad ﷺ was fully aware that the conquest of Makkah was the best way to spread Islam among the Arabs.

The Prophet Muhammad ﷺ entered Makkah in a humble way that was obedient to God. The Prophet Muhammad ﷺ did not enter the city in the arrogant way one would expect of a conqueror. An indication of the Prophet Muhammad's humility and submission to God, his forehead almost touched the middle of his camel's saddle as he rode into Makkah. Additionally, the Prophet Muhammad ﷺ forgave all the people of Makkah and ordered his soldiers not to harm their property or wealth.

As a consequence of the Prophet's considerate, tolerant

behavior, all the citizens of Makkah were converted to Islam. After the Prophet forgave the people of Makkah, he ordered that their pagan idols be destroyed. These idols surrounded Al-Ka'aba (the Holy House that was rebuilt by the Prophet Abraham). There had been three hundred and sixty idols, one representing each of the Arabian tribes at that time.

After the conquest of Makkah, the Prophet Muhammad ﷺ returned to Medina where crowds of people came to be converted to Islam. Each Arabian tribe sent a delegation to Medina to find the Prophet and be taught the principles of Islam by him. These delegations were converted to the religion on behalf of the tribe. There were some Jews and Christians who did not want to change their religion, and these people were required by the Islamic religion to pay a. tax. The reason Muslims were not taxed was because they were required by their religion to practice alms-giving, and had therefore already contributed money to the society. This year was known as the "Year of Delegations."

During his lifetime, the Prophet Muhammad ﷺ was able to unite all the Arab tribes under the religion of Islam. Those tribes had traditionally fought and despised each other. No one in the history of Arabia had ever been successful in uniting them. The Prophet Muhammad ﷺ became the leader of the majority of the population on the Arabian Peninsula after he had established the Islamic State.

Before he died, the Prophet Muhammad ﷺ made a pilgrimage to Makkah. The Prophet Muhammad ﷺ circled around the Al-Ka'aba (the Holy House the Prophet Abraham rebuilt), seven times. Later on during his pilgrimage, the Prophet Muhammad ﷺ delivered his famous farewell speech. The following represents part of what he said:

"Oh people, listen to this message for this may be the last time I will meet with you here.

Oh people, just as you regard this month and day to be holy, and just as you regard this city of Makkah to be sacred, so also must you regard the life and property of every Muslim to be holy and sacred.

Oh God, did I accomplish the mission you sent me to complete? Did I deliver your message to the people? If so, be my witness.

Oh people, have respect for the property of others. A possession that has been borrowed or entrusted to you must be returned to its rightful owner.

Oh people, beware of Satan. While he knows you will not be deceived into worshipping him, he still believes that he can tempt you into committing small sins. Therefore, be careful not to follow Satan's word in matters you may think are trivial.

Oh people, since all those who believe in God are brothers, no person should take the property of another without his permission.

Oh God, did I deliver your message to the people? If so, be my witness.

Oh people, after I am gone, do not kill one another. If you do, you can no longer be considered Muslims. I have left you with the Book of God, the Koran, so that you will have the correct principles to follow. As long as you strictly abide by the teachings of the Koran, you will not be lead astray.

Oh God, did I deliver your message to the people? If I did, be my witness.

Oh people, you have one God, Allah, and in His sight you are equal. All of you people are equal because you have the same father, Adam, and you are his descendents.

All of you are made out of clay because Adam was made out of clay. For this reason, in the sight of God no one is better than another unless he is more righteous. No Arab is superior to a non-Arab unless he is more righteous.

Oh God, did I deliver your message to the people? If so, be my witness.

Oh people, those of you listening to me now must pass this message on to those who are absent."

In 633 A.D. the Prophet ﷺ died. He was sixty-three years old according the lunar calendar and sixty-one according to the solar calendar. Immediately after the Prophet's death, Abu Baker came out and said to the people: "Verily, whosoever worshipped Muhammad knows that Muhammad is dead. But whosoever worshipped God knows that God is alive, for He does not die." Then he recited the following verses from the Holy Koran: "Truly you will die (one day), and truly they (too) will die (one day)." (Qur'an, XXXIX. 30). And "Muhammad is no more than an Apostle; many were the Apostles that passed away before him. If he died or were slain, will you then turn back on your heels? If any did turn back on his heels, not the least harm will he do to God, but God (on the other hand) will swiftly reward those who (serve him) with gratitude." (Qur'an, III. 144)

The Prophet's body was buried in his house in the room of his wife, Aisha. Her room was located very close to the

Prophet's Mosque. Later, the Prophet's Mosque was expanded to such an extent that it contained the Prophet's house. The Prophet's Mosque is presently located in Medina, Saudi Arabia.

Today millions of Muslims visit the Prophet's Mosque. This visit may coincide with a Muslim's pilgrimage to Makkah, or may take place at another time.

Less than two centuries after the death of the Prophet Muhammad ﷺ, the Muslims became the bearers of his holy message. Islam spread throughout the world until it reached China in the East and Spain in the West. The Islamic Empire was to become the greatest empire in the history of Mankind. The teachings of Islam were the motivation for this amazingly rapid expansion of the Muslim faith.

Today, there are more than a billion Muslims in the world, most of whom live in the 46 Muslim countries in Asia and Africa. Indonesia is presently the largest Muslim country. There are also millions of Muslims living in non-Muslim countries: 120 million live in India, over 100 million in China, and 66 million in the Soviet Union.

NOTES :

Note (1) : Presently , the four Muslim countries with the largest population of Muslims are : Indonesia , Bangladesh , Pakistan , and Nigeria .

Note(2) : There are also millions of Muslims living in non – Muslim countries such as : The Phi lippines , Burma , Thailand , Yugoslavia , and the United States .

HISTORICAL BACKGROUND ABOUT THE HOLY CITY OF MAKKAH

The City of Makkah is Islam's holiest of all cities for the following reasons:

Ka'aba (the House which was rebuilt by the Prophet Abraham) and the Grand Mosque are located in Makkah. Ka'aba is the holiest shrine. Muslims all over the world pray five times a day, and while they do this, they face the Ka'aba.

During the Pilgrimage season, Muslims travel to Makkah for their pilgrimage. Muslims are required to do a pilgrimage to Makkah at least once in their lives if they are able to. This is because Pilgrimage is the Fifth Pillar of Islam. (The Pillars of Islam are: I. To believe there is only one God and Muhammad is His messenger and the last prophet. II. Pray five times per day. III. The rich people give charity to the poor of 2.5%. IV. Fast during the holy month of Ramadan. V. Pilgrimage to Makkah.)

The Pilgrimage is a very special experience since Muslims from every country in the world gather together in Makkah. This has been taking place since the time of the Prophet Muhammad ﷺ While on Pilgrimage, everyone dresses in the same clothing so no one can tell who is rich and who is poor. The Pilgrimage is a time when millions are gathered and their belief in the teachings of Islam is strengthened. Omra is also a reason why people travel to Makkah. Omra is an optional pilgrimage for Muslims that can be done at any time during the year.

Makkah is the birthplace of the Prophet Muhammad ﷺ, and Makkah is where Islam began -- where the Prophet Muhammad ﷺ received the Koran from God through the Angel Gabriel. The message of Islam took people from darkness to lightness.

The establishment and prosperity of the holy city of Makkah goes back to the time of the Prophet Abraham (may peace be upon him). By order of God, the Prophet Abraham was instructed to re-build Ka'aba with the help of his son, Ishmael (may peace be upon him). Ka'aba is the most sacred place in the city of Makkah. The following text summarizes the story of the Prophet Abraham rebuilding Ka'aba.

The Prophet Abraham had a righteous wife named Sarah, who was unable to have children. Sarah recommended that the Prophet Abraham marry her servant, Hagar, in order that he might have a son. The Prophet Abraham'and Hagar were married, and they had a son they named Ishmael.

Soon after the birth of Ishmael, God (Allah) ordered the Prophet Abraham to take Hagar and her baby away from their home. Sarah was very thankful that God had commanded this because she had become envious of Hagar. The Prophet Abraham took Hagar and Ishmael out to the desert, to the place where Makkah is located today. At that time, Makkah was unpopulated. There was no source of water and no trees or plants growing. The Prophet Abraham left Hagar and Ishmael in Makkah with one canteen of water and a basket of dates from palm trees.

Abraham quickly tried to return home when Hagar followed him asking, "Oh Abraham, where are you going? Why are you leaving us in this desolate Valley? Hagar repeated this question several times, but the Prophet Abraham did not answer her.

Finally she asked him, "Have you been ordered by God to do this?"

He replied, "Yes."

Hagar said, "God will not thereupon lead us astray." She

then returned back to the place where Abraham had previously left her with her son.

Abraham quickly went to the place where Ka'aba is located now. This place was very close to where he orginally left Hagar and Ishmael. He turn his hands up to the sky, praying to Allah. "Oh my Lord, I have left my son and wife in a barren valley next to your Sacred House that they may establish regular prayer. Thus I beg you to insure some people will visit that place. I also beg you to bestow some fruits upon them so that they will remain faithful to you."

The following verses give account of Abraham's prayer as found in the Holy Koran (XIV, 37).

"O our Lord! I have made
some of my offspring to dwell
In a valley without cultivation,
By Thy Sacred House;

In order, O our Lord, that they
May establish regular Prayer:
So fill the hearts of some
Among men with love towards them,
And feed them with Fruits:
So that they may give thanks."

So the Prophet Abraham left behind his wife Hagar and young son, Ishmael, at the place where Makkah is today. Hagar began to breast-feed her son and she drank from the canteen of water ate from the basket of dates. When the canteen ran empty, Ishmael became thirsty and she set off to find water. She was unable to bear watching her son suffer.

She climbed up Safa Mountain to see if caravans were coming in the distance, but there was nothing, she know the

caravans would be carrying water. She climbed to the top of Morwah Mountain, on the other side of the valley. Again she searched for caravans and found nothing. Hagar ran between Safa Mountain and Morwah Mountain seven times, but was unable to find anyone.

When Hagar returned to the place where she had left her son, a miracle occurred. A spring of water began to emerge from under Ishmael's feet. That spring of water has ever since been known as the Well of Zamzam.

One day some Arabs from the Jerham Tribe passed by Makkah and noticed there was a bird circling above, indicating there was water in Makkah. The tribesmen met Hagar and asked her if they could live in Makkah with her.

She told them they could, but that she would have the rights to the ownership of the water. This meant that they could use it, but that she would still own the spring. They agreed to this.

Hagar was happy to have companionship. The tribesmen stayed there and they sent for their relatives to move there, and the city thrived. This is how the Holy City of Makkah became prosperous.

The Prophet Abraham (may peace be upon him) journeyed to Makkah to visit his son, Ishmael. While he was there he was ordered by Allah to rebuild Ka'aba with the help of Ishmael (may peace be upon him).

As time passed, Makkah became a place where caravans travelling through the desert would stop. It also became an important commercial center in the Arabian Peninsula. Faithful pilgrims travelled to Makkah as part of their pilgrimage to worship at Ka'aba (the House rebuilt by the Prophet Abraham). Makkah prospered in response to the prayers of Abraham.

Unfortunately, with the passing of time, the people of Makkah set pagan idols up around Ka'aba and began to worship them. They no longer worshipped God exclusively, who was their own God and also the God of Abraham.

The people of Makkah devised religious rites and ceremonies that they introduced to their pilgrimage, which had not been previously ordered by God. Pagan idol worship spread all over the Arabian Peninsula. This practice continued until the 7th century, when the Prophet Muhammad ﷺ demolished all the pagan idols surrounding Ka'aba, and purged the Arabian Peninsula from idol worship. The Prophet Muhammad ﷺ then ordered the people to worship Allah exclusively.

Today millions of Muslims go to Makkah each year to complete their pilgrimage. This is considered to be an obligation to be observed by every able Muslim at least once during his lifetime.

As part of the Pilgrimage, Muslims go to Makkah and circle around Ka'aba. They also cover the distance between Safa Mountain and Morwah Mountain seven times. The pilgrims also drink from the Well of Zamzam, the spring of water which was discovered under the feet of Ishmael.

Another Muslim ceremony is to sacrifice animals on the most important holiday in Islam, Eid-Al-Adha. This is done to follow the example of the Prophet Abraham, the Father of All Prophets. It refers to an incident when the Prophet Abraham's son Ishmael was saved from the sacrifice by angels bearing a ram from Paradise.

This referred back to the Prophet Abraham's dream when he saw himself sacrificing his son Ishmael as an offering. After he had that dream, the Prophet Abraham assumed God was ordering him to kill his son. The reason for this dream was that God wanted to test Abraham's faith. In obedience

to God's order, Abraham laid his son on the ground the way in which animals are offered for sacrifice.

When Abraham tried to cut the throat of his son, the knife did not actually cut. Immediately, God sent an angel bearing a ram from Paradise to be sacrificed instead of Ishmael.

The Holy Koran recited this incident as follows:

(Koran XXXVII 102-107)

102.Then, when (the son)
Reached (the age of)
(Serious) work with him,
He said: "O my son!
I see in vision
That I offer thee in sacrifice:
Now see what is
Thy view!" (The son) said:
"O my father! Do
As thou art commanded:
Thou will find me,
If God so wills one
Practicing Patience and Constancy!"

103.So when they had both
Submitted their wills (to God),
And he had laid him
Prostrate on his forehead
(For sacrifice),

104.We called out to him,
"O Abraham!"

105."Thou hast already fulfilled
The vision!" -- thus indeed
Do We reward
Those who do right.

106.For this was obviously
A trial --

107.And We ransomed him
With a momentous sacrifice:

It is because of this incident that Muslims all over the world commemorate this Holy day, the Feast of the Sacrifice. It is celebrated by sacrificing many goats, which are then given to the poor people for food.

This day is the most important day to Muslims, who celebrate it worldwide.

NOTES:

1.Ka'aba is the first shrine God built on earth and it has been there since the time of the Prophet Adam (may peace be upon him). The Prophet Abraham (may peace be upon him) was instructed to rebuild the shrine on the holy ground where it had originally stood.

2.The Feast of Sacrifice is known in Arabic as Eed Aladha. It is the biggest holiday for Muslims and is equivalent to Christmas for Christians.

INTRODUCTION

FIRST

This book has taken me a long time to complete. The collection of two hundred Hadith included here were carefully selected from among thousands of the Prophet's Holy Hadith.

The idea for this book was generated in late 1985 when I sent some translated Hadith to Ruth Nicholson, an American lady living in California. She was greatly impressed with the Holy Hadith I had given her. She read some of them to members of her family, whom she told of the trust she had in anybody who believed in the Prophet Muhammad or in his teachings.

Seeing how much Mrs. Nicholson had been influenced encouraged me to compile as many Hadith as possible and translate them into English so that non-Muslims could study the teachings of Islam. This would allow non-Muslims all over the world to read and grasp these principles.

SECOND

The Hadith included here have been carefully selected to be both appealing and relevant to people from Western cultures. I was concerned that the message and implications of these Hadith apply to the non-Muslim world and be valuable to them in particular.

Studying the Islamic religion during early childhood in public schools in my birth place in Abu Dhabi (United Arab Emirates) has helped me write this book. I completed reading the Holy Koran from cover to cover at the age of ten. Being a student at the University of Southern California

in the United States for more than seven years has helped me to understand the English language and the Western mindset.

THIRD

I would like to explain the meanings of a few terms which the reader will encounter frequently in this book.

--"Islam" is an Arabic word which means "peace, purity, acceptance and commitment."

--"Allah" means "God."

--"Associating with Allah" means believing in different gods besides Allah or believing Allah has a son.

--"Qu'ran" is the Koran (the Book of God).

--"Moslems is the same as "Muslims."

--"Ummah refers to the Muslim people, the followers of the Prophet Muhammad ﷺ .

--"Hadith" is a record of the sayings, doings, actions and descriptions of the Prophet Muhammad ﷺ .

--"Sunna" is another name for "Hadith."

--"Evil doing" is any bad action against people or property.

-- "Verily" means truly.

--"Alms" means "charity."

--At the beginning of each Hadith, the phrase "On the authority of ..." is followed by the name of the companion of the Prophet Muhammad ﷺ who reported the Hadith. For example, these names are: Abu Hurairah, Anas Bin Malik, etc.

--At the end of each Hadith is found the name or nickname of the scholar who actually wrote down and kept a record of the Prophet's Noble Hadith. These names are: Bukhari, Muslim, Tirmizi, Baihaqi, Ahmad, Abu Daoud, Ibn Majah, Baghawi, and Al-Nisai.

-- ﷺ means "Peace and blessing of Allah be upon him." in Arabic.

--"Mosque" is the place where Muslims go to pray five times a day. A Mosque to the Muslims is like a church to the Christians.

--"The Last Day," "The Hour," "The Day of Judgement," and "The Day of Resurrection" all have the same meaning. All these phrases mean the end of this life on earth and the beginning of the Afterlife.

--" The Prophet ﷺ "and The Messenger of Allah" are titles for the Prophet Muhammad ﷺ .

--"Polytheist" is a person who worships many gods.

--"He is not one of us" means that person is not a devout Muslim or that his faith is not complete.

--"Believer" means a good Muslim.

--"Brother" means fellow man or any Muslim.

--"Benevolence" means kindness.

--" Makkah " is also written "Mecca" (The city of Mecca)

--"Son of Adam" means a man or human being because everyone is descended from Adam.

--Allah's name always begins with a capital letter. Any

reference to Allah is also capitalized; such as, "He," "I," and "We." God often refers to Himself as "We" the same way that royalty does. All other names for Allah are also capitalized. These names would include, "The Generous," "The Merciful," and so on.

--"Fasting" is to go without eating or drinking from dawn until sunset (for about 14 to 17 hours) as a way of worshipping God. It teaches love, sincerity, and devotion. It develops patience, unselfishness, social conscience, and will-power to bear hardships.

--"Praying" refers to the practice of worshipping at the Mosque or anywhere else. Muslims pray five times a day. When they pray, they stand up, then kneel down, then bow. Prayer strengthens and enlivens belief in God and inspires man to higher morality. It purifies the heart and controls temptation, wrong-doing, and evil.

--"Jihad" means "striving for Allah's cause." This could refer to many practices done for Allah's sake, such as: going to battle for your country; defending your faith; doing missionary work; and resisting temptation.

--In the Koran, the word "We" is how God (Allah) refers to Himself. The use of the plural form connotes holiness or majesty. Kings and queens all over the world refer to themselves as "We."

--"Removing a harmful thing from the road" means to remove a rock, a nail, a broken bottle, or any obstacle bothering pedestrians.

--"Recompense" is a reward.

"A.H" means "after hejra", which refers to the migration of the Prophet Muhammad ﷺ from the city of Makkah to the city of Medina. This event marks the beginning of the Muslim calender.

-- "Usury" in English means to charge an excessively high interest rate. For example, if someone is desparate for money and somebody gives him a loan, but charges double or triple the usual rate of interest. However, in Islam, any small amount of interest is considered usury.

-- "Chastity" means a state of pureness, virginity etc.

A non-Muslim reader may wonder why this book is written in both Arabic and English. The reason is that Arabic is the original Language and this Hadith is so holy that it must always be written in the original language. Since the translation could be susceptible to mistakes, the meaning will not be lost if the original text accompanies the translation. Therefore, the original Hadith will be preserved for eternity.

When a man or a woman is referred to in a Hadith, the message of the Hadith does not apply to just men or women, but to all humanity. There are occasional exceptions where Hadith are specifically directed to one gender and this will be indicated in those cases. Otherwise, the messages of the Hadith apply to all mankind.

Some people incorrectly assume that the Islamic religion discriminates against women. This is not true. After the Prophet Muhammad ﷺ began his Prophet-hood during the seventh century, the position of women improved greatly. The Islamic religion motivated the following improvements:

1)A woman became legally entitled to inherit property from her family's estate.

2)It became illegal and immoral to kill or bury daughters due to the family's embarrassment or poverty.

3)Women gained the right to own property.

4)Women gained the right to choose their husbands and to refuse to participate in arranged marriages.

FOURTH

Islamic law and legislation can be found in two sources: The Holy Koran and the Hadith of the Prophet Muhammad ﷺ.

The Koran is the word of God and it is the most holy book of Islam. God gave the inspiration for the Koran to the Angel Gabriel, who then inspired the Prophet Muhammad ﷺ. It is a common misconception that the Prophet Muhammad ﷺ is the author of the Koran. This is not true. The Holy Koran is God's word inspired in the Prophet through the Angel Gabriel. Neither the Prophet Muhammad ﷺ nor the Angel Gabriel had anything to do with the Koran beyond conveying God's message to the people.

The definition of the Hadith is the saying, actions, reports or descriptions of the Prophet Muhammad ﷺ. For example, there are Hadith that report that the Prophet used his right hand to eat, and that he was silent to indicate disapproval.

The importance of the Hadith is to give detailed explanations of the principles in the Koran; there are things contained in the Hadith that are not mentioned in the Koran.

It is required for Muslims to follow the Hadith because they have been ordered in the Koran to imitate the behavior of the Prophet Muhammad ﷺ The Hadith is the advice and teachings of the Prophet Muhammad ﷺ that were inspired by God. The Prophet Muhammad ﷺ did not make up the principles of the Hadith himself. The Prophet Muhammad ﷺ is infallible. For this reason, the Hadith is the main source of Islamic teaching next to the Koran itself. In the Koran, the Almighty Allah says: "So take what the Apostle assigns to you and deny yourself that with which he withholds from you." (Qu'ran, LIX. 7).

Therefore, the text of the Hadith included in this book are very sacred, important, and deserving of respect.

FIFTH

Islam is a complete religion that addresses all aspects of life. The Prophet's Hadith deal with common and useful issues such as: "Sales," "Transactions," "Manners," "War and Peace," "Strife and Labor," "Travel," "Trade," "Agriculture," "The Pursuit of Knowledge," "Medicine," "Health," "Leisure Time," "Relaxation," "Lunar and Solar Eclipses," "Jurisdiction," "Grievances," "Debts," "Blood," "Money," "Pawning," "Leaves," "Families's Rights and Relatives' Rights," "Parents' Rights," "Neighbors' Rights," "Marriage and Divorce," "Religious Observations -- Prayers, Fasting, Pilgrimages and Alms-Giving," "Charitable and Evil Acts," "Messengers," "Prophets, Heavenly Books and the Last Day," and "Paradise and Hell."

This is just a small representation of all the many subjects covered by the Hadith. No other religion in the world covers as many subjects as Islam does, nor in such rich detail.

SIXTH

The two hundred Hadith included in this book have been extracted from among thousands of the Prophet's Hadith. I have arranged these selections in chapters so they can be easily read and understood. These Holy Hadith deal with some of the social issues pertaining to Islam as well as to the sayings and actions of the Prophet ﷺ .

Examples of these issues are: "Charity and Good Deeds," "Good Manners," "Family and Relatives," "Neighbors' Rights," "Kindness to Animals," "Labor," "Authority and Responsibility," Law," "Trade," "Greediness," "Signs of the Last Day and the Trials," "The Day of Judgement and Inhabitants of Paradise and Inhabitants of Hell," "Prophets," and "Faith."

I would again like to remind the reader that there are

thousands more Hadith not included in this volume that address the above mentioned subjects. Should the reader have further interest in studying the Holy Hadith, he can consult one of the many books available. For example, the works of Bukhari, Muslim, and Tirmizi.

SEVENTH

It has been my goal to make this translation of Hadith clear and easy to comprehend. I have relied on many qualified people to help with the translation. Also, I referred to the Hadith books previously published in English, but I did not confine myself to relying on their translations. Since many phrases in Arabic do not have corresponding meaning in the English language, I have translated by concept, rather than word-for-word. Also, it should be noted that all quotes from the Koran used in my book were taken from the translation by Yusuf Ali, a Muslim Scholar.

EIGHTH

A non-Muslim reader might wonder why the name of the Prophet Muhammad ﷺ is always followed by the phrase, "peace and blessings of Allah be upon him."

This is done as a show of respect for the Prophet. ﷺ Muslims are instructed in the Koran to follow this practice. In Islamic countries, all newspapers, books, and magazines are printed with the phrase, "peace and blessings of Allah be upon him" after the name of the Prophet Muhammad ﷺ The phrase is written like this in Arabic: ﷺ

It is interesting to note that when a group of Muslims are together and someone mentions the name of the Prophet, all the others in the group say the phrase either out loud or to themselves. This is a way of showing respect for the Prophet. Additionally, this phrase can be implemented as a

method of prayer. For example, whenever a devout Muslim has the opportunity, he will chant the phrase, "peace and blessings of Allah be upon him."

Also, it is required to say "may peace be upon him" every time a Prophet's name is mention; for example, Moses, Jesus, Abraham, Ismail, Noah, Adam, may peace be upon them. Also the same phrase is used every time an Angel's name, such as "Michael" or "Gabriel", is mentioned. Additionally, it is required to say the phrase "may Allah be pleased with him" every time any of the Prophet's companions are referred to.

It is important to indicate that this book was published with the authorization of the Ministry of Islamic Affairs in the United Arab Emirates. This is the government agency responsible for religious matters. They reviewed this book precisely, word for word, and gave their permission to have it printed. Also, the Ministry of Information, the government agency in the United Arab Emirates responsible for the media, has granted approval to this book. Before I began writing and after I made corrections, I did it with the approval of these agencies. Nothing in this book was done without authorization.

<u>NINTH</u>

I wanted to make sure before publishing this book that non-Muslims were able to understand the English translation. So I visited the United States and England and gave the text to more than sixty American and British people to read. In addition, I gave these Hadith to Europeans and Americans who resided in the United Arab Emirates to read.

I found that some of them understood the entire text, but that the majority of them felt that the Hadith required more explanation. In some cases, these non-Muslims found references that did not make sense in their cultural context.

Sometimes the Hadith were not understood because the reader had an inadequate vocabulary and did not recognize some of the words. Some readers had not read the Bible, and consequently were not familiar with religious terms.

For the above reason, I wrote some footnotes to the Hadith as an explanation of the text. After completing the footnotes, I showed the text to the non-Muslim readers a second time, and found they then understood everything. Now I hope the Hadith in this book are clear, easily understood and impressive to the non-Muslims who read them.

The reaction of some of the people who read this book was so favorable that they re-read the text several times and were interested in buying books about the history of Islam.

The astonishing reaction of those people made me wonder to myself what would happen if they were to read the Koran cover to cover and understand its teachings, and significance, and the miracle of it.

The Koran is an impressive and Holy Book because it is directly God's Word.

The Koran deals with a variety of subjects including the basic beliefs of Islam, morality, worship, knowledge, wisdom, God and Man relationships, and the relationships among human beings. Comprehensive teachings, upon which sound systems of social justice, politics, economics, legislation, jurisprudence, law and international relations can be built, form an important part of the Holy Koran.

The Koran also has many fascinating and unique qualities. It is written in harmony and is considered beautiful literature. The Koran also speaks to the reader's subconscious mind. If a person has a problem or question, he can have it answered while reading the Koran because God speaks to humanity through this holy book.

The Koran was completed during the time of the Prophet Muhammad ﷺ, yet had a profound knowledge of science (e.g. chemistry, geology, physics) and medicine that was centuries ahead of its time. There are millions of books that could be written about the miracles of the Koran.

The Koran is a miraculous book, as indicated by the attributes mentioned above. It is truly the word of God because no man could have written a book that was poetry, that spoke to the reader's subconscious, that had a progressive knowledge of science and medicine and many other things. Understanding the qualities of the Koran makes it seem ridiculous that some people consider the Prophet Muhammad ﷺ to have been the author. It would have been impossible for the Prophet Muhammad ﷺ to have written this book, especially considering that he was illiterate and that the place where he lived had little learning and culture.

TENTH

Finally, I would like to add that I do not hold a religious office, nor am I an authority on Islamic studies. Completing this book was a personal endeavor and was done to the best of my ability. With this work I hope to gain the satisfaction of God and His Messenger.

It is also my goal to acquaint the reader with the teachings of Islam so that he may ultimately be convince that there is no god but Allah and that Muhammad ﷺ is His Servant and Messenger, and that Muhammad ﷺ is the last Prophet.

On God, the helpful and Great, I depend for the fulfillment of my objective. For He is the source of all guidance in this world and to Him alone should one attribute all success and good fortune.

ABDUL RAHIM I. ALFAHIM

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CHAPTER OF CHARITY AND GOOD DEEDS

(1) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Every part of a person's body must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity."

(Bukhari and Muslim)

Note: "Removing a harmful thing from the road" means to remove a rock, a broken bottle, nails, or any obstacle from the road that is bothering pedestrians.

(2) On the authority of Adee bin Hatim (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Save yourselves from Hell, even if it be by giving only half a date (of a palm tree) as charity; and one who does not have even that, should at least speak nicely."

(Bukhari and Muslim)

Note: This Hadith instructs people to give whatever charity they are able to, even if it is only a small token like the date from a palm tree. Performing small acts of charity could prevent a person from getting sent to Hell. However, if a person is not able to give anything at all, he should at least speak nicely to others.

(3) On the authority of Abu Dharr (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) told me: "Do not consider even the smallest good deed as insignificant; even meeting your brother with a cheerful face is a good deed."

(Muslim)

(4) On the authority of Abu Musa Al Ashari (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: ''Charity is necessary for every Muslim''. The Prophet was asked: 'What if a person has nothing?' The Prophet replied: ''He should work with his own hands for his benefit and then give something out of such earnings in charity''. The companions asked 'what if he is not able to work?' The Prophet said: ''He should help poor and needy persons''. The companions further asked 'what if he cannot do even that?' The Prophet said ''he should urge others to do good''. The companions submitted 'what if he lacks that also?' The Prophet said ''he should check himself from doing evil. That is also charity.''

(Bukhari and Muslim)

Note: "He should check himself from doing evil. That is also charity." means all people are capable of committing evil by hurting other people. Therefore, treating people kindly is the same as performing a charity. Also, the person who is kind to others brings good deeds upon himself in return and consequently causes more charity to be performed.

(5) On the authority of Jabir (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Every good deed is a charity."

(Bukhari and Muslim)

(6) On the authority of Jabir (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "If a Muslim plants a tree then whatever is eaten from it by the birds and animals is a charity on his part and whatever is stolen or lost is also charity."

(Muslim)

Another version on the authority of Anas (may Allah be pleased with him):
"If a Muslim plants or cultivates, whatever another man or animal eats from his plants is charity for him."

(Muslim)

Note 1: The main point of this Hadith is to encourage people to plant trees because this allows people, birds, and animals to be fed from the fruit that the tree produces. Also, planting trees is good for the society.

Note 2: This Hadith also explains that if a person steals the fruit of a tree, it is a sin. However, for the person who planted the tree, it is considered a charity for someone to have stolen from his tree.

(7) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
A man came to the Prophet (peace and blessings of Allah be upon him) and asked him: Which act of alms giving is most virtuous? The Prophet answered: "Those alms you give away while you are in good health. If you have a keen desire to amass wealth, you are afraid of adversity and longing for money. Do not delay giving in charity until you are in the throes of death and then say: 'To so and so this, and to so and so that, for by then it already belongs to so and so."

(Bukhari and Muslim).

Note 1: "So and so" means "Mr. X" and "Mr. Y."
"Alms" means charity.
"In the throes of death" means that person is about to die.
"Adversity" means poverty.

Note 2: This Hadith says that the best time to give charity is when a person is young, healthy, and eager to save money in order to become rich. It is much better to give charity rather than waiting until a person has become old and has accumulated wealth. To give charity when a person is young and poor is more important than to wait until the last minute of life when it is too late.

(8) On the authority of Abu Hurairah (may Allah be pleased with him), who said:

The messenger of Allah (peace and blessings of Allah be upon him) said: "A needy and poor person is not one who asks for a date or two or a morsel or two. The real poor person is one who, despite his poverty, abstains from asking."

(Bukhari and Muslim)

Another version:

The Prophet (peace and blessings of Allah be upon him) said: "A poor person is not one who goes around begging and who can be turned away with a morsel or a date. A truly poor person is one who has insufficient means to live on, and does not disclose his poverty so that he might be given alms, nor stands up to beg."

(Bukhari and Muslim)

Note 1: "Date" means the fruit of the palm tree.

Note 2: The main point of this Hadith is to actively seek out those people who need charity but do not ask for it because they are too proud or shy to admit they need help. A person should recognize another person's need without being asked.

(9) On the authority of Uqbah Ibn Harith (may Allah be pleased with him), who said:

'I joined the Afternoon Prayer led by the Prophet (peace and blessings of Allah be upon him) in Medina. The moment The Prophet finished the prayer he stood up and stepping across the line of the worshippers, hastened to one of his chambers. People in the gathering were surprised by such haste. When he came back, The Prophet explained his action and said: "I recalled that I had a piece of silver (or gold) for charity and this disturbed me. I have now arranged for its distribution."

(Bukhari)

Another version says:

"I had a piece of silver (or gold) which was meant for charity. I was disturbed that it would remain with me overnight."

(Bukhari)

Note: The main point of this Hadith is not to delay in giving charity.

(10) On the authority of Abu Dharr (may Allah be pleased with him), who said:
I questioned the Messenger of Allah as to what act is most meritorious? The Prophet said: "Faith in Allah and striving for His cause". I asked, 'the liberation of which kind of slave is best?' The Prophet said: "the one who is most liked by the master and whose price is the highest". I asked: 'What if I am unable to do that (on account of lack of money)'. The Prophet said : "Then help someone in his work or make something for someone who is not able to make it himself". I asked: 'What if one does not have the capacity?'. The Prophet said: "Restrain yourself from doing harm to anyone for that is also charity towards yourself."

(Bukhari and Muslim).

Note 1: The main points of this Hadith are:
1.To believe in God and do things for God's sake.
2.To free slaves.
3.To help other people who are not able to help themselves.
4.To restrain yourself from doing harm to anyone.

Note 2: During the time of the Prophet Muhammad ﷺ in the Seventh century, slavery was practiced widely. The Prophet Muhammad ﷺ preached that if a master freed their slaves, God would save them from going to Hell. There were many sayings in the Hadith and the Koran discussing the freeing of slaves, and as a result of this doctrine many people converted to Islam.

Unfortunately, some people followed this commandment only when it was convenient to do so. They freed slaves that were old and lazy, and were no longer needed. This is the same as when some people give old clothes that they no longer need to charity.

So, for people to free their slaves that are young and productive is the best form of charity.

(11) On the authority of Abu Mas'ud Al-Badri (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: "When a person spends on his family and hopes for compensation from God, he is also seen by God to be giving charity."

(Bukhari and Muslim)

Note: The Prophet said this Hadith because some people spend money on other people and forget to spend it on their own families.

(12) On the authority of Salman bin Amir (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: "Giving charity to the poor is charity, and giving to a relative amounts to two good deeds i.e. charity and benevolence to kinsmen."

(Tirmizi)

(13) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: "There will be Seven persons sheltered under the shade of Allah on the Day of Judgement when there will be no other shade besides His shade. They are: a just ruler; a young man who passes his youth in worship and service of Allah - the Lord of Honour and Glory, one whose heart is perpetually attached to the mosque; two such persons who love each other for the sake of Allah, they joined together for His sake and parted for His sake; a man who is invited for sin by a rich beautiful woman but declines, saying I fear Allah. One who gives charity in a secret way without making a show, in a way that his left hand does not know what his right hand spent; and one who remembers Allah in solitude so that his eyes overflow (fill with tears)."

(Bukhari and Muslim).

Note 1: The "Seven People" in this Hadith means the seven types of people that are considered to be very unique and difficult to find. Those special people will have better treatment on Judgement Day. They will not have to wait in the unbearable heat; but rather, will be allowed to wait for their judgement in the comfortable shade.

Note 2: "Two people who love each other for the sake of Allah" means people whose friendship is not based on materialistic or superficial things, but on their mutual love for Allah. When one of them becomes corrupted, they are no longer friends.

Note 3: "Mosque" means the place where Muslims go to pray five times per day. A Mosque to the Muslims is like a church to the Christians.

(14) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "He who tries to serve the widowed and the poor, is just like a fighter for Allah's sake" the reporter (Abu Hurairah) think that the Prophet (also) said: "It is like one standing for worship who does not feel exhausted and like one fasting without break."

(Bukhari and Muslim).

Note: This Hadith means that those who help the widowed and the poor will receive a great recompensation from God, the same way as those who worship God all the time or those who defend their faith or their country. The main point in this Hadith is to encourage people to help the widowed and the poor.

(15) On the authority of Ibn Abbas (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "He who invites an orphan to his food and drink, Allah will grant, in reward Paradise provided he does not commit any sin which is not pardonable (e.g. unbelief, polytheism etc.) And he who looks after three daughters or three sisters, then educates them and shows mercy towards them until Allah makes them independent, Allah will grant Paradise." A man said: O Messenger of Allah, what if there are two daughters or sisters? He (the Prophet) said: "In the case of two daughters or sisters that person also deserves Paradise."

(Sharh Sunnah - Bagawi)

Note: The main point of this Hadith is that people who adopt orphans will go to Paradise.

(16) On the authority of Abu Dharr (may Allah be pleased with him), who said:
Some companions said to the Messenger of Allah (peace and blessings of Allah be upon him): The rich people have taken away a good deal of merit. They pray and fast as we do, but they are in a position to distribute in charity a part of their wealth (which we are unable to do). The Prophet said: "Has not Allah given you things which you can employ for charity? All glorification of Allah (saying Subhan Allah) is charity. All praise of Allah (to say Al-hamdo Lillah) is charity, all affirmation of Allah's Unity (To say La Ilaha Illallah) is charity; calling upon somebody to do good is charity; preventing somebody from doing evil is charity; to perform a sexual act with your wife is charity'. They asked: O 'Messenger of Allah, is it possible that one of us should satisfy his desire and would be rewarded?'. The Prophet answered: "If he satisfied his urge through illicit means, would it not be sinful? Therefore when he satisfied it lawfully it is deserving of reward."

(Muslim)

Note: "Subhan Allah" means "How far is Allah from every imperfection."
"Al-hamdo Lillah" means "Praise be to Allah."

(17) On the authority of Abu Malik al-Harith ibn 'Asim al-Ash'ari (may Allah be pleased with him), who said:

The Messenger of Allah (peace and blessings of Allah be upon him) said: "Purity is half of faith. Al-hamdu lillah (Praise be to Allah) fills the scales. Subhan Allah (How far is Allah from every imperfection) and Al-hamdo Lillah (Praise be to Allah) fill that which is between heaven and earth. Prayer is light; charity is a proof; patience is illumination; and the Qur'an is an argument for or against you. Everyone starts his day and is a vendor of his soul, either freeing it or bringing about its ruin."

(Muslim)

Note 1: "Purity is half of faith" means a heart should be free from evil and jealousy. Purity also means that all things should be kept clean, such as the body, clothes, and the home. Maintaining this purity comprises half of faith.

Note 2: On the Day of Judgement there will be a scale for the good deeds and the bad deeds. If a person has more good points than bad on the Day of Judgement, he will be sent to Paradise. If he has more bad points, he will be sent to Hell. Therefore, one way for a devout Muslim to "fill the scales" with good points is to recite "Praise be to Allah" and "How far is Allah from imperfection" as often as possible.

Note 3: "Prayer is light" means that when a Muslim prays in the Mosque five times a day, he feels good and happy. Also, prayer will illuminate his face on the Day of Judgement.

Note 4: "Charity is proof" refers to the fact that since all people love money, if a person gives his money to charity, it provides proof that he is a good Muslim.

Note 5: "Patience is illumination" means that in this life, patience is necessary to overcome problems and to achieve goals. In the next life, God will reward those people who are patient.

Note 6: "The Koran is an argument for or against you" means that the Koran is a constitution. For those people who follow it, it will be for them; for those people who don't follow it, it will be used against them.

Note 7: The last sentence of this Hadith means that everyone has all the information necessary to live righteously or unrighteously. It is up to the individual to choose his own destiny.

CHAPTER OF GOOD MANNERS

(18) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah does not judge according to your bodies and appearances, but He scans your hearts and looks into your deeds."

(Muslim)

(19) On the authority of Iyaz bin Himar (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah, the Most Exalted, has revealed to me that you should show courtesy and be cordial with each other, so that nobody should consider himself superior to another or harm him."

(Muslim)

(20) On the authority of Abdullah Ibn ‘Amr Ibn Al‘Aas (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) neither talked indecently, nor did he listen to indecent talk. He used to say: ‘The best of you are those who have the best manners.”

(Bukhari and Muslim)

Note: "Indecent talk" refers to language that is rude and offensive.

(21) On the authority of Abu Musa (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: “When one of you asks for permission three times and it is not granted, you should stop asking for it and turn back.”

(Bukhari and Muslim)

Note 1: For example: knocking on someone’s door.

Note 2: This Hadith demonstrates once again that Islam is a complete religion that addresses issues such as good manners.

(22) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Strictly avoid envy because envy consumes good deeds as fire consumes dry wood."

(Abu Daoud)

(23) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Avoid suspicion, for suspicion is the greatest lie. Do not be inquisitive about one another, or spy on one another. Do not outbid one another with a view to raising the price. Do not feel jealous and do not hold grudges against one another. Do not backbite, but be the servants of Allah like brothers amongst yourselves."

(Bukhari and Muslim).

Note: To "backbite" means to talk behind someone's back.

(24) On the authority of Anas (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Make things easy and convenient, don't make them harsh and difficult. Give cheers and glad tidings and do not create hatred."

(Bukhari and Muslim).

(25) On the authority of Mu'awiyah (may Allah be pleased with him), who said:
I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: When you pursue the private life of people, you lead them to corruption."

(Shu'ab Al-Iman - Baihaqi)

Note: This Hadith says that if you constantly watch other people's actions, it will cause an interference in their behavior and they will no longer be themselves. Watching people constantly makes them do things only because they are being watched, and this encourages people to become unnatural and not be themselves.

(26) On the authority of Aby Ayyub Al-Ansari (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "It is sinful for a person to ignore his brother for more than three days. The best of them is he who takes an initiative and pays salutation."

(Bukhari and Muslim)

Note 1: "Brother" means fellow man.

Note 2: The main point of this Hadith is to never let a dispute longer than three days without being resolved. Sometimes people tend to ignore each other after they have had a fight rather than working out the problem. The best person is the one who makes an effort to immediately resolve a dispute.

(27) On the authority of Ibn Abbas (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said to Ashajj Abd al-Qais: "You have two qualities which Allah, the Most Exalted, likes and loves: One is mildness and the other is toleration."

(Muslim)

(28) On the authority of Aisha (may Allah be pleased with her), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah likes kindness in all things."

(Bukhari and Muslim)

(29) On the authority of Aisha (may Allah be pleased with her), who said:
The Prophet (peace and blessings of Allah be upon him) said: "Allah is kind and likes kindness. He bestows upon kindness that which He does not bestow upon harshness, or on anything else other than kindness and tenderness."

(Muslim)

Note: "Bestows upon" means to favor.

(30) On the authority of Aisha (may Allah be pleased with her), who said:
The Prophet (peace and blessings of Allah be upon him) said: "Softness beautifies things, and when that softness is taken away, they lose their glamour."

(Muslim)

Note: "Softness" means kindness.

(31) On the authority of Nawwas bin Sam'an (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: "Virtue is good conduct, and sin fills your mind with guilt and makes you fear that other people will know your sins."

(Muslim)

Note: "Virtue" in Islam refers to any good deed. Virtue is the opposite of evil.

(32) On the authority of Abdullah bin 'Amr bin Al-'Aas (may Allah be pleased with him), who said:
A man asked the Messenger of Allah (peace and blessings of Allah be upon him) : What in Islam is the best?' He answered: "To feed people and to greet everyone (to say Assalamo Alaikum) whether you know him or not."

(Bukhari and Muslim)

Note 1: "Assalamo Alaikum" means "Peace be upon you."

Note 2: To say "Peace be upon you" to a neighbor or friend is a courtesy and a way of greeting in Islamic countries.

(33) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Charity does not diminish wealth: Allah enhances the honour of one who forgives, and one who humbles himself for the sake of Allah, Allah exalts him in rank."

(Muslim)

(34) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "A rider should salute a pedestrian, a pedestrian should greet one who is sitting, and a small party should greet a large party."

(Bukhari and Muslim)

Imam Bukhari's version says:
"A younger person should greet an elder one."

Note: Since Islam covers all aspects of life, including manners, there are rules of conduct described in this Hadith which should be maintained. For example, it is courteous for a younger person to greet an older one.

(35) On the authority of Abu Umamah Sudaiy bin 'Ajlan al-Bahli (may Allah be pleased with him), who said:

The Messenger of Allah (peace and blessings of Allah be upon him) said: "The person who precedes others in greeting will be the closest to Allah."

(Abu Daoud)

Imam Tirmizi's version says:

"The Prophet was asked: 'O Messenger of Allah! When two persons meet each other, who should take the lead in greeting the other? He answered 'The one who wants to be closer to Allah."

(36) On the authority of Aisha (may Allah be pleased with her), who said:

The Messenger of Allah (peace and blessings of Allah be upon him) said: "Do not abuse the dead because they have found what they have sent forward."

(Bukhari)

Note: This Hadith means that one should not mention the bad points of the dead because they must have reaped what they have sown (They have already met God and paid the price of their sins).

(37) Bahz bin Hakim reported on the authority of his father who reported in turn from his father(may Allah be pleased with him), that:

The Messenger of Allah (peace and blessings of Allah be upon him) said: "Woe to him who tells a lie in order to make people laugh. Woe to him, woe to him!"

(Ahmad)

Note: "To make people laugh" means to entertain people.

(38) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) once asked his companions: Do you know who a pauper is? The companions replied that a pauper is a person who has no money or property. The Prophet explained the point and said: "A pauper among my followers (Ummah) is one who will come on the Day of Judgement with a good record of Salat (prayers), Saum (fasting) and Zakat (payment of poor due) but who has also abused somebody; slandered someone; usurped the goods of another person, has killed someone or beaten another person. All the oppressed people will receive a part of the aggressor's good deeds. Should they fall short of his aggression, then the aggrieved person's sins and defaults, will be transferred from them to him, and he will be thrown into the Fire (Hell)."

(Muslim and Tirmizi)

Note: If a person sins in his life, all his good deeds will be given to those he sinned upon on the Judgement Day.

(39) On the authority of Abu Al-Abbas Sahl bin Sa'ad As Sa'edi (may Allah be pleased with him), who said:

Once a person passed by the Prophet. (peace and blessings of Allah be upon him) The Prophet (peace and blessings of Allah be upon him) asked his companion who was sitting with him': "What do you think of this man, who has just passed this way." The companion said: 'He is one of the richest; and by God, if he proposes marriage to any woman, his proposal would be accepted. If he should recommend anything, his recommendation would prove effective'. The Prophet kept quiet. Then another man passed, and the Prophet asked: 'What is your opinion of this man?' The man answered: 'O Prophet, he belongs to the class of poor Muslims. If he goes for marriage, his proposal would not be accepted; if he were to recommend on behalf of any person, his recommendation would be rejected, and if he were to speak, nobody would listen to him'. 'The Prophet (peace and blessings of Allah be upon him) said: "This man (the poor Muslim) is better than all the people of the world who are like the one you have just praised."

(Bukhari and Muslim)

Note: The main point of this Hadith is to not judge people based on how much money they have or on the status of their family.

(40) On the authority of Jarir bin Abdullah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah has no mercy on one who has no mercy for others."

(Bukhari and Muslim)

(41) On the authority of Jarir bin Abdullah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "One who is devoid of kindness is devoid of all good."

(Muslim)

Note: "Devoid" means lacking or without.

(42) On the authority of Abdullah Ibn Mas'ud (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "May I point out to you the person who is not destined for the Fire, or whom the Fire of Hell will not touch ? It will not touch the person who is close to the people, and who is soft; lenient and kind-hearted."

(Tirmizi)

(43) On the authority of Abu Hurairah (may Allah be pleased with him), who said:

The Prophet (peace and blessings of Allah be upon him) said: "When a Muslim inquires about the health of his sick brother or visits him, an angel would say: You are good, and your action is blessed and you have made an abode in Paradise".

(Tirmizi)

Note: "Abode" means a place.

(44) On the authority of Abu Hurairah (may Allah be pleased with him), who said:

The Prophet (peace and blessings of Allah be upon him) said: "A man adopts a way of life according to that of his friend, so one should be careful about whom he chooses to be friends with."

(Ahmad)

(45) On the authority of Abdullah bin Masud (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said:"One who has the slightest bit of arrogance in his heart, will not be able to enter Paradise" One of the companions said: 'O Messenger of Allah! some people like nice clothes and shoes'. The Prophet said: 'Allah is Elegant and Beautiful, and He likes elegance and beauty. Arrogance is rejecting faith and considering others lower than yourself."

(Muslim)

Note 1: Allah is beautiful, so He likes people to look beautiful by wearing nice clothing and having elegant things, if they can afford it.

Note 2: "Rejecting faith and considering others lower than yourself" are reason for getting sent to Hell.

"Rejecting faith" means rejecting God and His teachings.

"Considering others lower than yourself" means assuming yourself to be superior to others.

(46) On the authority of Ibn ‘Abbas (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: “He who does not show tenderness to the young and respect to the elder, is not one of us.”

(Tirmizi)

(47) On the authority of Abdullah bin ‘Amr bin Al‘Aas (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: ‘‘A Muslim is a person who does not harm another Muslim with his tongue or with his hands and Muhajer (an avoider) is he who leaves (avoids) that which Allah has forbidden.’’

(Bukhari and Muslim)

Note 1: The forbidden things are for example: killing, stealing, adultery, usury, gambling, drinking alcohol and eating pork.

Note 2: The reason pork is forbidden is so that God can test people to see if they are listening to His teachings. Also, pork is forbidden because pigs are considered to be unclean animals, and eating pork can cause diseases if not properly cooked.

Note 3: "Usury" in English means to charge an excessively high interest rate. For example, if someone is desperate for money and someone gives him a loan, but charges double or triple the usual rate of interest. However, in Islam, any small amount of interest is considered usury.

(48) On the authority of Abu Qatadah Al-Harith bin Ribi (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "I stand up for Prayers (in the mosque) intending to prolong praying. In the meantime I hear the wailings of a baby and I have to shorten my prayer, being apprehensive that my recitation of a long verse may disturb the baby's mother."

(Bukhari)

Note: This Hadith shows that a Muslim has to be kind and flexible with people even during worship and praying.

(49) On the authority of 'Iyaz bin Himar (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "The man who is merciful and kind hearted to every relative and to every Muslim, will be an inhabitant of Paradise."

(Muslim)

(50) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: A believer develops six attributes regarding his relationship to another believer: He visits him when he is ill, attends his funeral rites when he dies, responds when he invites him, greets him when he meets him, says: may Allah have mercy upon you when he sneezes and seeks good in him, or speaks good of him whether he is absent or present."

(Bukhari and Muslim)

(51) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "You will not enter Paradise until you have faith and you will not have faith until you love one another. May I direct you to a way by which you will love one another. Spread greeting and saluting between yourselves. Spread the practice of saying: "Peace be upon you" amongst yourselves."

(Muslim)

(52) On the authority of Abu ‘Awana, (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "He who leaves his place, and then comes back to it, has the greatest right to occupy that place."

(Muslim)

Note: This Hadith means that when a person is sitting, for example, in a cafeteria or theater, and leaves his seat for a few minutes, he still has the right to occupy that seat when he returns.

(53) On the authority of Umar (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: "No person should ask another person to vacate his place and then sit there. The people who already were there should make room and accommodate."

(Muslim)

(54) On the authority of Abdullah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "If you are in a group of three, two should not converse secretly to the exclusion of your companion for that hurts his feelings."

(Muslim)

(55) On the authority of Abu Ad Darda (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "May I inform you of the deed that is better than the fast, the charity, and the prayer?" The Companions said, "Yes." Upon this the Prophet said: That deed is, reconciliation between Muslims, and rancour amongst them is destructive."

(Abu Daoud)

Note: This Hadith means that creating hatred between Muslims is very destructive. Reconciliation between Muslims is much better than charity, fasting, and prayer.

(56) On the authority of Ibn Mas'ud (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "You must speak the truth for the truth leads to virtue and virtue leads to Paradise. A man who always speaks the truth and means the truth, is recorded as truthful with Allah. Keep away from the lie for the lie leads to evil and evil leads to the Hell Fire and a man who continually tells a lie and intends to lie is recorded with Allah as a liar."

(Bukhari and Muslim)

(57) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "The thing which will make the majority of people enter Paradise is piety to God and good manners."

(Tirmizi)

Note: "Piety" means righteousness, devoutness, and obedience to God.

(58) On the authority of Abu Karima-al-Miqdam Ibn Ma'dikarib (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: "If a person loves his brother, he should inform him of this fact."

(Abu Daoud and Tirmizi)

(59) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "When any of you is asked to join in a meal, he should accept the invitation. If he is fasting, he should pray for the host, and if he is not fasting he should join the host."

(Muslim)

Note: The main point of this Hadith is to be sociable and to accept social invitations made by other people.

(60) On the authority of Abu Saeed Al-Kudri (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: "Beware of sitting in public places". The companions said: Messenger of Allah, there is no other alternative for us but to hold our meetings there and converse with one another. The Prophet said: "If you insist on sitting there, then follow the rules of public places". The companions said: Messenger of Allah, what are the rules of public places? The Prophet said: "Lowering the eyes, removing harmful things from public places, saying: And peace be upon you too (in response to the greetings of others), commanding good and forbidding evil."

(Bukhari and Muslim)

Note: The main point of this Hadith is that people should not sit in public places unless they follow the rules of social behavior. These rules are:
1)Do not stare at other people's clothing or bodies ("lowering the eyes").
2)If there is a harmful thing, it should be removed. For example, if you see a broken bottle or nails, you should throw them in the trash.
3)You should respond to other people's greetings.
4)You should "command good" by helping other people.
5)You should "forbid evil" by stopping people from harming other people or the property.

(61) On the authority of Abdullah bin Amr (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah, the Merciful shows mercy upon the merciful people. So show mercy upon the earthly creatures so that One who is in Heaven should show mercy on you."

(Abu Daoud)

Note: The main point of this Hadith is that if you are kind to other people, God will be kind to you.

(62) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "On the Day of Judgement, Allah, the most High, will ask where those people are who love each other for the sake of My glory? This day I am going to shelter them in the shade provided by Me. Today there is no shade except My shade."

(Muslim)

Note: The main point of this Hadith is that the people who have a friendship based on their shared love for Allah, and not for materialistic or superficial things, will have special treatment on Judgement Day.

(63) On the authority of Jabir (may Allah be pleased with him), who said:
I came to the Prophet (peace and blessings of Allah be upon him) in order to consult him regarding my father's debt. When I knocked on the door, he asked, "Who is that?" I replied "me" he said, "me, me?" He repeated it as if he disliked it.

(Bukhari)

Note: In answering people, one should always state his name and not reply only with "me".

Note: Once again, this Hadith demonstrates how complete the Islam religion is. It covers manners and everything.

(64) On the authority of Al-Hassan bin Ali (may Allah be pleased with him), who said:
I learned the following from The Messenger of Allah (peace and blessings of Allah be upon him): "Leave alone that which causes you to doubt, and adhere to that which is free from doubt, for truth is comforting and falsehood is disturbing."

(Tirmizi)

Note 1: "Adhere" means to stick or affix.

Note 2: The main point of this Hadith is to tell the truth at all times in order to have peace of mind.

(65) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "A hypocrite has three distinguishing signs; first when he speaks, he tells a lie; second when he makes a promise, he breaks it; and third when something is entrusted to him, he misappropriates it."

(Bukhari and Muslim)

Note: A hypocrite is a person who claims to be a Muslim, but does not follow the teachings of Islam.

(66) On the authority of Abdullah bin ‘Amr bin Al-‘Aas (may Allah be pleased with him), who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "There are four habits which, if found in a person, make him a perfect hypocrite. If one of these traits is found in a person, then he has a sign of hypocrisy until it leaves him. These four characteristics are: When he is entrusted (with something) he embezzles; when he talks he lies; when he makes a promise, he breaks it; and when he quarrels, he quarrels in a nasty way and with bad manners."

(Bukhari and Muslim)

Note 1: "He quarrels in a nasty way and with bad manners" means people should not argue in a nasty, unfair way that damages other people's character. For example, going to court and verbally attacking the other person's parents and character.

Note 2: "He quarrels in a nasty way and with bad manners" could also mean that if two friends become angry with each other, and break off their friendship, they should not reveal secrets or tell other people about their friend's bad points.

(67) On the authority of Abu Saeed Al-Khudri (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Anybody amongst you who notices something evil should correct it with his own hands. If he is unable to do so, he should correct it with his tongue. If he is unable even to do this, he should at least consider it as bad in his heart; for this is the lowest degree of faith."

(Muslim)

(68) On the authority of Abu Mas'ud Uqbah bin Amr Al 'Ansari Al Badri (may Allah be pleased with him), who said:

The Messenger of Allah (peace and blessings of Allah be upon him) said: "The reward of one who directs somebody to do a good deed will be equal to the reward of the latter."

(Muslim)

Note: "Latter" refers to something that follows the former.

Note 1: This Hadith refers to the situation where a person cannot fulfill a good deed himself, so he directs someone else to do it. For example, if someone initiates an idea for charity and encourages rich people to donate, that person gets the same reward as those who actually donate.

Note 2: Another point of this Hadith is that if somebody asks you to donate to charity, and you can't, but direct him to someone who can, you will get the reward.

(69) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Powerful is not he who knocks the other down. Indeed powerful is he who controls himself in a fit of anger."

(Bukhari and Muslim)

(70) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
A man requested The Prophet (peace and blessings of Allah be upon him) to advise him. The Prophet said: "Do not be overwhelmed by anger." The man repeated his request for advice several times. Every time the Prophet said: "Do not be overwhelmed by anger."

(Bukhari)

Note 1: This Hadith was said as personal advice to someone who had a problem controlling his temper.

Note 2: It is bad to get angry because other people's feelings will get hurt. Also, a person who is mad cannot think clearly and therefore, cannot make the right decisions.

(71) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Do you know what backbiting is?" The companions said: 'Allah and his Messenger know best.' He(the Prophet) said: "Backbiting is talking about your brother in his absence and about what he hates." One of the companions said: 'Messenger of Allah, if there is really that shortcoming in my brother what do I say?' The Prophet said: "If what you say is true even then, you backbite him and if no such thing exists in him then you brought a false accusation against him."

(Muslim)

Note 1: "Backbite" means to talk behind someone's back.

Note 2: This Hadith instructs people to never say bad things about other, even if the bad things are true.

(72) On the authority of Ibn Umar (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) passed by an Ansari man who was counseling his brother on modesty (he was advising him not to be too shy or modest). The Prophet said: "leave him and do not advise him like this; for modesty is a part of faith (Iman)."

(Bukhari and Muslim)

Note: "Ansari Man' refers to muslims from Medina during the time of Prophet Muhammad ﷺ

(73) On the authority of Abu Hamza Anas Ibn Malik (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: "None of you truly believes (in Islam) until he wishes for his brother what he wishes for himself."

(Bukhari and Muslim)

(74) On the authority of Ibn 'Umar (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Every Muslim is the brother of another Muslim. He neither oppresses him nor forsakes him (in the hour of distress). And he who tries to fulfill the need of his brother, Allah will fulfill his need. And he who alleviates the suffering of a Muslim, Allah will alleviate some of his sufferings on the Day of Resurrection. And he who overlooks the sin of a Muslim, Allah will overlook his sins on the Day of Resurrection."

(Bukhari an Muslim)

Note: The Day of Resurrection is a horrible day for everybody because everybody will be sweating and standing in heat worrying about judgement.

(75) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Do not envy another; do not inflate prices one to another; do not hate one another; do not turn away from one another; and do not undercut one another, but be you, O servants of Allah, brothers. A Muslim is the brother of a Muslim: he neither oppresses him nor does he fail him, he neither lies to him nor does he hold him in contempt. Piety is right here (and he pointed to his breast three times). It is evil enough for a man to hold his brother Muslim in contempt. It is abslutly a sin for a Muslim to kill another Muslim, or to take his property, or to destroy his honour."

(Muslim)

Note: In this Hadith the Prophet (peace and blessings of Allah be upon him) has mentioned three times that: Piety and faith are in the heart.

Note: "Piety" means righteousness, devoutness, and obedience to God.

(76) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Part of someone's being a good Muslim is his leaving alone that which does not concern him."

(Tirmizi)

Note: The main point of this Hadith is not to interfere in other people's business.

(77) On the authority of Abu Mas'ud 'Uqba ibn 'Amr al-Ansari al-Badri (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Among the words people obtained from the previous Prophets are: If you have no shame (self respect), then do as you wish."

(Bukhari)

CHAPTER OF FAMILY AND RELATIVES

(78) On the authority of A'isha (may Allah be pleased with her), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "The best amongst you is he who is the most kind to his wife and I am the kindest amongst you to my wives."

(Tirmizi)

Note: In this Hadith, the Prophet ﷺ is not boasting. The reason why he said he is the kindest amongst the people is that he is an example for Muslims and they imitate him in all things. This is a very important issue, so the Prophet ﷺ wanted to reiterate the necessity of being kind to one's wife.

(79) On the authority of Abdullah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "All created beings are Allah's needies. So the most loved one of Allah is he who shows kindness to His needies."

(Shu'ab Al-Iman-Baihaqi)

Note: This Hadith means every body needs help, so he who help people will be the most loved one of Allah.

(80) On the authority of Jubair bin Mut'im (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "He who breaks off the ties of blood will not enter Paradise."
(Bukhari and Muslim)

Note: This Hadith preaches that the person who breaks off relations with his family by not visiting them or helping them will not go to Paradise.

(81) On the authority of Abdullah Ibn 'Amr Ibn 'Al'Aas (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: "Among the major sins are: Association of anybody with Allah, disobedience to parents, killing of a person, and taking a false oath (perjury)."
(Bukhari)

Note: Association of anybody with Allah means that believing that there is a god other than Allah, or believing that God (Allah) has a son.

(82) On the authority of Abdullah Ibn 'Amr Ibn Al'Aas (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Slandering one's parents is a major sin". The Companions asked: 'O Messenger of Allah! could a person slander his own parents?' He answered: "Yes, if he slanders another person's father, the latter would in retaliation slander his father; if he slanders another person's mother, the latter would in turn slander his mother."

(Bukhari and Muslim)

Note: The main point of this Hadith is that if you slander someone's parents, they will retaliate and slander yours.

(83) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "One who conspires a woman against her husband, does not belong to us."

(Abu Daoud)

(84) On the authority of Aisha (may Allah be pleased with her), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "The most perfect amongst believers in faith is he who is the best in manner and kindest to his wife."

(Tirmizi)

(85) On the authority of Ibn 'Umar (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "He who just returns the visits of his relatives does not completely fulfill the obligations of relationship. But he who ignores the mistakes of his relatives, forgives them, and visits them in order to bind the ties of relationship when they are broken does fulfill the obligations of relationship."

(Bukhari)

(86) On the authority of Abu Usaid Malik Ibn Rubia Al-Saedi (may Allah be pleased with him), who said: While we were sitting with the Prophet (peace and blessings of Allah be upon him) a man of the Bani Salamah tribe came and said: 'O Messenger of Allah! Is there anything, I can now do in benevolence towards my parents after their death? The Prophet (peace and blessings of Allah be upon him) answered: "Yes, by praying for them and soliciting (Allah's) mercy and forgiveness towards them, fulfilling their promises and undertakings, doing kindness to those who may be related to you through them, and respecting their friends."

(Abu Daoud)

Note: "Benevolence" means kindness.

(87) On the authority of Nu'man bin Bashir (may Allah be pleased with him), who said:
My mother Bint Rawaha asked my father about donating some gifts from his property to me. My father deferred the matter for one year, and then set forth to do that. My mother said: I shall not be pleased unless you call Allah's Messenger (peace and blessings of Allah be upon him) as witness to what you confer as a gift to your son. So father took hold of my hand (I was at that time a boy), and came to Allah's Messenger and said: Allah's Messenger, the mother of my son, wishes that I should call you witness to what I confer as gift to her son. Allah's Messenger (peace and blessings of Allah be upon him) said: "Bashir: have you any other son beside this son of yours?" He said: "Yes". The Prophet said: "Have you given gifts to all of them like this?" He said: "No". Thereupon the Prophet said: "Then call me not as witness, for I cannot be witness to an injustice."

(Bukhari and Muslim)

Note: The main point of this Hadith is that parents should treat each child in the family equally.

(88) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Of the dinar you spend in the way of Allah, the dinar you spend for the freedom of a slave, the dinar you give away in charity to the poor, and the dinar you spend on your wife and children, the highest in respect of reward is the one you spend on your family."

(Muslim)

Note: Dinar is a type of money.

(89) On the authority of Abu Sa'eed Al-Khudri (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said:"On the Day of Judgement in the estimation of Allah, the worst position among all the human beings will be of that man who performs a sexual act with his wife and then makes the secret of this act public."

(Muslim)

(90) On the authority of Abu Sufyan Sakhr Bin Harb (may Allah be pleased with him), who said:
During his meeting with Hiraclius, the Roman Ruler, the latter asked him; "What does your Prophet (peace and blessings of Allah be upon him) ask you to do?' I said: 'He asks us to worship the only One God (Allah), and not to associate anybody with Him; not to follow the habits and practices of our ancestors; he further asks us to perform the praying (Salat), tell the truth, keep chaste and to treat our blood relations well."

(Bukhari and Muslim)

Note: "Not to follow the habits and practices of our ancestors" menas that in previous times, people used to follow what their parents did; such as, worshipping idols, stealing, killing, and committing other sins. Because their ancestors sinned, people assumed it was justified. Prophet Muhammad ﷺ commanded them to change their behavior and become more righteous.

(91) On the authority of Al-Mughirah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah forbids all of you to disobey your mothers."

(Bukhari and Muslim)

(92) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
A man asked the Messenger of Allah (peace and blessings of Allah be upon him) who amongst his near ones had the greatest right over him. The Prophet replied: "Your mother". He asked, "Then who is next?" The Prophet replied: "Your mother". He again asked, "Then who is next?" The Prophet replied: "Your mother". He asked: "Then who is next?" The Prophet replied: "Your father."

(Bukhari and Muslim).

Note: It is very important to obey and respect one's mother in the Islamic religion for the following reasons:
1)A mother carried her baby for nine months in her womb.

2)During pregnancy, the mother experiences great hardship. Then during delivery of the child, the mother suffers extreme pain. Many women die in childbirth.
3)The mother is the one who feeds and nurtures the baby.
4)It is an innate instinct for mothers to care more for their children than fathers do.

(93) On the authority of Ibn 'Umar (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: "The most disliked act out of the lawful acts in the sight of Allah is divorce."

(Abu Daoud).

Note: Although divorce is legal (in Islam) for certain cases and circumstances. The Prophet Muhammad (peace and blessings of Allah be upon him) preached against divorce.

(94) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: "A man marries a woman for four reasons i.e. either for the sake of her wealth, her family chain, her charms or her love of religion. Try to marry one for the sake of her religiousness, and you will be blessed."

(Bukhari and Muslim)

Note: The women who have morals are the best to marry.

(95) On the authority of Asma'a bint Abu Bakr Al-Siddiq (may Allah be pleased with her), who said: My mother came to Medina from Makkah to see me, while she was still an unbeliever. She had come to demand something from me. I inquired with the Prophet (peace and blessings of Allah be upon him): 'My mother has come to see me and she is expecting something from me. May I oblige her?' He said: "Yes. be kind to your mother."

(Bukhari and Muslim).

Note: This Hadith has two main points:

1) Be kind to your parents, no matter what their religion is.

2) A Muslim must be kind to other people no matter what their religion is. For example: The Prophet Muhammed (peace and blessings of Allah be upon him) used to visit his Jewish neighbours in Medina. Also the Prophet used to give charity to his poor Jewish neighbour.

(96) On the authority of Sa'ad Ibn Abu Waqqas (may Allah be pleased with him), who said:
Once I was lying seriously ill and the Prophet (peace and blessings of Allah be upon him) came to see me. This happened in the year when the Prophet (peace and blessings of Allah be upon him) performed the Farewell Pilgrimage. I said to him; O 'Messenger of Allah, you see my condition. I have considerable money and property and my sole heir is my daughter. Can I, then, give away two-thirds of my assets in charity?' He said: 'No'. I then submitted, 'One-half' O Messenger of Allah?' (peace and blessings of Allah be upon him). Again he said: 'No'. I again submitted, "well then one-third, O Messenger of Allah'? On which he said: 'One third is sufficient, and one-third is more than enough. It is better to leave your children better off than in poverty, forced to beg for their sustenance. Whatever you spend for the sake of Allah, even for a morsel of food that you put in the mouth of your wife, Allah will reward you."

(Bukhari and Muslim)

Note: In Islamic law the man cannot donate more than one third of his fortune to the poor. Two-thirds must go to his immediate relatives.

(97) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Treat women kindly. Woman has been created from a rib (the rib is crooked), and the most crooked part of the rib is in the upper region. If you try to make it straight you will break it, and if you leave it as it is, it will remain curved. So treat women kindly."

(Bukhari)

Note 1: The main point of this Hadith is to treat women kindly. This issue is so important that the Prophet ﷺ repeated it twice to reiterate the point.

Note 2: Eve was created from Adam's rib.

Note 3: Men should not try to change women because they were created to be different. Men should be tolerant of women and treat them kindly. Also, do not be forceful with women.

(98) On the authority of 'Amr bin Shu'aib on the authority of his father who in turn reported from his father (may Allah be pleased with him), who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Command your children to offer prayer when they reach the age of seven, and when they reach the age of ten and do not observe prayer, then force them to do so. And separate them in their beds."

(Abu Daoud).

Note: "Separate them in their beds" means to separate boys from girls and brothers from sisters while they are sleeping. Meaning boys should be separated from boys, and girls from girls after the age of ten.

CHAPTER OF NEIGHBOUR'S RIGHTS

(99) On the authority of Aisha (may Allah be pleased with her), who said:
The Prophet (peace and blessings of Allah be upon him) said: "Gabriel advised me to do good to the neighbour to the point I almost thought he would eventually advise me to make my neighbour my heir."

(Bukhari and Muslim)

Note (1): In Islam to do good to the neighbour means: to visit him, to be kind to him, to help him when he needs help. If you buy things for your children try to buy the same things for your neighbours children. If you are not able to do that, do not show your neighbours children what you bought for your children, because they might feel bad.
Note (2): If a neighbour is nice to his neighbours, and those neighbours are nice to the other neighbours. The world will be a better place.

(100) On the authority of Ibn 'Abbas (may Allah be pleased with him), who said:
I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: "He who eats to his fill while his neighbour goes without food, is not a believer."

(Shu'ab Al-Iman-Baihaqi)

Note: In Islam, "neighbour" refers to houses seven doors away in each direction.

(101) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said:'By Allah, his faith is incomplete', 'By Allah, he is not a perfect Muslim', "By Allah, he does not believe". He was asked: 'O! Messenger of Allah! who is he? He said: 'One whose neighbour is afraid of his mischief or does not feel comfortable with him."

(Bukhari and Muslim)

Muslim's version says:
"That person whose neighbour is afraid of him, will not enter Paradise."

(102) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: Let he who believes in Allah and the Last Day, either speak good things or keep silent. Let he who believes in Allah and the Last Day be kind to his neighbour, and let he who believes in Allah and the Last Day be generous to his guest."

(Bukhari and Muslim)

Note: "The Last Day" means the "The Day of Judgement."

CHAPTER OF KINDNESS TO ANIMALS

(103) On the authority of 'Abdullah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "A woman was tormented because of a cat which she had confined and starved until it died. She did not allow it to eat or drink while it was confined, nor did she free it so that it might eat the insects of the earth. As a result of her evilness, she was condemned to Hell."

(Bukhari and Muslim)

(104) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "A man walking along a path felt very thirsty. Reaching a well he descended into it, drank water to his fill and came out, then he saw a dog with its tongue hanging out, trying to lick up mud to quench its thirst. The man said to himself that the dog was feeling the same extreme thirst as he had felt a little while ago. So he descended once more into the well, filled his leather hosier with water and came up holding it by his teeth and gave the dog a drink. Allah appreciated the act of this man and forgave his sins. The Prophet (peace and blessings of Allah be upon him) was asked: 'Messenger of Allah, are we rewarded for kindness towards animals as well? He said. "There is recompensation for kindness to every living thing."

(Bukhari and Muslim)

Bukhari's version concludes with:
"Allah appreciated his action and admitted him to Paradise".

(105) On the authority of Abu Y'ala Shaddad bin Aus (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah, has made it obligatory to adopt a benevolent attitude towards everything. If you have to kill any animal kill it in the kindest way. When you have to slaughter an animal, you must make it less painful for the animal you slaughter. Every one of you must get his knife sharpened to reduce the suffering of the animal to be slaughtered."

(Muslim)

CHAPTER OF LABOUR

(106) On the authority of Abu Abdullah Zubair Ibn Awam (may Allah be pleased with him), who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Every one of you should take hold of your rope, go to the mountain, collect and carry a load of fire-wood on your back, and sell it for your living. This will be better for you than begging from people, whether they give or refuse."

(Bukhari).

Note: It is better for an able bodied person to take up some task no matter how hard to earn his bread rather than to beg for his bread.

(107) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "It is better for anyone to earn his living by carrying a load of fire-wood on his back than begging someone to give him something, for that person may refuse to give him anything."

(Bukhari and Muslim)

(108) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: "All Prophets appointed by Allah have had the profession of grazing goats'. He was asked: 'And Sir, even you?' He answered: 'Yes, I too grazed them on wages of some Qeerats for the people of Makkah."

(Bukhari)

Note: Qeerats means a very small amount of money.

Note 1: All prophets are commanded to herd sheep at some time in their lives because it teaches them patience, kindness, and toleration. By taking care of animals, the prophets learn to look out for the needs of others.

Note 2: This Hadith also means that everyone has to earn a living, even prophets. It is important to work, even if the work is trivial and unglamorous.

(109) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: 'Prophet David (may peace be upon him) earned his living and ate only from his labour earnings, and nothing else."

(Bukhari)

(110) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Prophet Zakariah was a carpenter by profession. (i.e. he earned his living through carpentry)."

(Muslim)

CHAPTER OF AUTHORITY AND RESPONSIBILITY

(111) On the authority of Ibn Umar (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: "Every one of you is a protector and guardian of his immediate charge and is responsible for the actions of those people who are committed to his charge. A ruler is also a steward and is accountable for those who are put under his charge. A man is a steward in respect to the family members of his house. A woman is a steward in respect to her husband's house and his children. In short every one of you is a steward and is accountable for those who are placed under your care."

(Bukhari and Muslim)

Note: To be a "steward" means to be responsible for.

(112) On the authority of Abu Saeed (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "The best jihad is when a person speaks the truth before a tyrant ruler."

(Abu Daoud)

Note: "Jihad" means striving for Allah's cause. This could mean many things; such as, going to battle for your country, defending your faith,or doing missionary work. Jihad also refers to resisting temptation.

(113) On the authority of Abu Dharr (may Allah be pleased with him), who said:
I submitted to the Messenger of Allah (peace and blessings of Allah be upon him): Why do you not appoint me as an administrator of some place?' He patted me on my shoulder and said: "Abu Dharr, you are weak, and an office is a trust, and this may be the cause of humiliation and sorrow on the Day of Judgement. Only in the case of a person who takes up an office with justification and fulfills his obligation will he be spared from humiliation and sorrow!."

(Muslim)

(114) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "The time is coming when you will aspire for public offices and authority, but beware, it will be a matter of humiliation and repentance on the Day of Judgement."

(Bukhari)

Note 1: This Hadith means that the Prophet ﷺ predicted that people would try to become rulers and presidents because of greed, power, and glory. If a person holds an office because he is greedy, it is a sin. If a person holds an office because he cares for the good of the people, it is a virtue.

Note 2: "It will be a matter of humiliation and repentance on the Day of Judgement" because God will ask presidents and rulers many exact questions about the people they are responsible for. For example, a Mayor will be asked about the homeless people in his town. Having the authority over other people is a very big responsibility.

Note 3: Another reason why this Hadith was written was to warn against people overthrowing the government and taking power, because this often causes a lot of bloodshed. This has happened often throughout history. Even today in non-democratic countries, especially in the Third World, overthrowing the government and seizing power is often accompanied by violence and bloodshed.

(115) On the authority of Abu Maryam Al-Azdi (may Allah be pleased with him), who reported that:
He said to Amir Mu'awiyah (may Allah be pleased with him): 'I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: "If Allah appoints a person in authority over the Muslims, and he fails to redress their grievances and remove their poverty, Allah will not fulfil his needs and will not remove his poverty on the Day of Judgement."
Thereafter, Amir Mu'awiyah (may Allah be pleased with him) appointed a man to look after the needs of people.

(Abu Daoud and Tirmizi)

(116) On the authority of Aisha (may Allah be pleased with her), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "O Allah! when a person who is placed in authority over my Ummah (people) is strict with them, be Thou also strict with him, and when such a person is kind to them, be Thou also kind to him."

(Muslim)

CHAPTER OF LAW

(117) On the authority of Ibn 'Abbas (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "If people were to be given in accordance with their claim (in court), men would claim the fortunes and lives of other people. The burden of proof is on the claimant and the taking of an oath is incumbent upon him he who denies." (Baihaqi, and part of it is related by Bukhari and Muslim.)

Note 1: This Hadith means that if people were to be given everything they ask for in court, then people would be encouraged to sue each other constantly. Things would become chaotic. Therefore, in court, the person suing should be responsible for providing the proof for his claim. The person who is being sued should take an oath and swear the truth of his case.

Note 2: To Muslims taking an oath on the Koran is very sacred, and unless they thought that they were absolutely correct, they wouldn't do it.

(118) On the authority of Abu Bakarah Nufai Ibn Harith (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "May I tell you what the major sins are? (He repeated this three times). We replied: 'Certainly, O Messenger of Allah'. He said: 'Associating others with Allah; disobedience to parents, (he had been resting on a pillow, then he sat up and continued), 'telling lies and giving false testimony (perjury)". He repeated this sentence so many times that we wished he would stop.

(Bukhari and Muslim)

Note: This Hadith reiterates that perjury is a very big sin.

(119) On the authority of Abu Dharr (may Allah be pleased with him), who said:
He heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: "He who claims what he does not own (in court), is not one of us. And he will find his seat in the Hell-fire."

(Muslim)

Note: For example, making a false claim means trying to acquire something you do not deserve.

(120) On the authority of Samurah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "He who kills his slave shall be killed . And he who mutilates his slave shall be mutilated."

(Tirmizi)

Note : When it comes to crime Islamic law is: an eye for an eye, and a soul for a soul.

Note 1: The Islamic law stating, "an eye for an eye, a soul for a soul" is a code of justice and not an act of revenge.

Note 2: The death penalty is for the benefit of the society. It is the best way to deter crime, and consequently, to allow people to be safe.

(121) On the authority of Zaid bin Khalid Al-Juhani (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: "May I tell you of the best witness? He is the one who offers his testimony before he is asked for it."

(Muslim)

(122) On the authority of Abu Bakrah (may Allah be pleased with him), who said:
I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: "No judge must decide between two persons while he is angry."

(Bukhari and Muslim)

(123) On the authority of 'Ali (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said to him: "When two persons come to you for a decision, do not give judgement in favour of the first unless you have heard the statement of the second. It is more proper that the case should first be made clear before you."

(Tirmizi)

(124) On the authority of Buraidah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Judges belong to three categories: One who would be admitted to Paradise and the remaining two who would be thrown into the Hell-fire. The one who would be admitted to Paradise, would be a judge who recognized the truth and gave judgement according to it. The person who recognized the truth but deviated it while giving judgement would enter the Hell fire. The man who would give judgement regarding the disputes of people, while ignorant of the case will also enter the Hell-fire."

(Abu Daoud)

CHAPTER OF TRADE

(125) On the authority of Jabir (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) prayed: "May Allah have mercy upon the man who is generous while selling, and also generous in buying and demanding his balance from people."

(Bukhari)

(126) On the authority of Abu Saeed (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "The truthful and honest merchant shall be with the prophets, with the standard bearers of truth and with the martyrs."

(Tirmizi)

Note: "Bearers of truth" refers to the very devout believers.

(127) On the authority of Ibn Umar (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "A man should not enter into a bargain when his brother has already completed the bargain, and he should not make a proposal of marriage in opposition to the proposal of his brother except with his consent."

(Bukhari and Muslim)

Note 1: "Brother" refers to fellow man.

Note 2: The main point of this Hadith is that people should honor their contracts. If a person makes a business deal, someone else should not interfere. If two people are planning to be married, someone else should not try to break them up.

(128) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "When a man goes bankrupt then the one to whom he owes has priority to claim goods still in his possesion."

(Bukhari and Muslim)

(129) On the authority of Abu -Yusr (may Allah be pleased with him), who said:
I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: "He who allows enough time to the poor man (debtor) to repay his debt or relieves him of debt, will be protected by Allah's shade on the Day of Judgement."

(Muslim)

(130) On the authority of Wathilah bin Al-Asqa' (may Allah be pleased with him), who said:
I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: "He who knowingly sells a defective thing and does not inform the purchaser of its defect, will always remain under the anger of Allah; or (the reporter thinks that the Prophet said): the angels will curse him incessantly."

(Ibn Majah)

Note: Incessantly means forever.

(131) On the authority of Abu Mas'ud Al-Ansari (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said:"A man from among those who were before your time was called to account on the Day of Judgement. This man was a rich merchant. Nothing good was found of him except that he used to have dealings with people, he would order his servants to let off the poor man (debtor) from repaying his debt. Allah said: We are worthier than you of that. Let him off."

(Bukhari, Muslim, and an-Nasa'i)

Note: This Hadith tells us about a man who was born and lived before the time of the Prophet Muhammad ﷺ When he went to account on the Day of Judgement, the only good thing he had done in his life was to be very fair with the people who owed him money. He was very understanding and always gave people adequate time to repay their debts; he instructed his employees to follow this practice also. On the Day of Judgement, God told this man, "I am closer to the people than you." And since the man had been so fair to the people who owed him money, God sent the man to Paradise.

(132) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) happened to pass by a heap of food. He (the Prophet) inserted his hand into it and his fingers were moistened by wet food. Upon this he (the Prophet) said: "Owner of the food, what is this?" The man replied: Messenger of Allah, it is due to rain. He (the Prophet) said: "Why did you not put the drenched food upon the heap, so that people could see it? He who deceives people, does not belong to me (my Ummah)."

(Muslim)

Note 1: "Heap" is a mound or a large quantity.

Note 2: This Hadith refers to the time the Prophet Muhammad ﷺ went to the market and encountered a merchant who was selling food. The merchant had put good food on top of the food that had been ruined by rain, therefore deceiving the people into thinking it was all good food. The Prophet ﷺ discovered this deception when he put his fingers into the mound of food the merchant was offering for sale. The Prophet Muhammad ﷺ asked the merchant why he was attempting to deceive the people, and then told him that a person who cheats on business transactions or anything else could not be considered a devout Muslim, for his faith is not complete.

Note 3: This Hadith also demonstrates that the Prophet Muhammad ﷺ had a responsibility as ruler of the people to oversee the business dealings of merchants in the marketplace. Also, this Hadith shows that Prophet Muhammad ﷺ was humble enough to go to the market himself.

CHAPTER OF GREEDINESS

(133) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Richness does not lie in the abundance of worldly goods but richness is the richness of the soul (heart, self)."

(Muslim)

(134) On the authority of Anas Bin Malik (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "If there was one valley of gold for the son of Adam, he would long for another one. A man will never be satisfied, only death will stop him from being greedy. Allah returns to him who repents."

(Muslim)

Note: "Son of Adam" means fellow man. This because all of humanity is descended from Adam.

(135) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "The heart of an old person is young for two things: for long life and love of wealth."

(Bukhari and Muslim)

Note: The main point of this Hadith is that an old person will still love and always wish for a longer life and desire to have wealth (money).

CHAPTER OF THE SIGNS OF THE LAST DAY AND THE TRIALS

INTRODUCTION TO THIS CHAPTER

In the seventh century, the Prophet Muhammad ﷺ predicted many events that would take place in the future. Some of these predictions are happening today, and some of them have not yet happened. These revelations were inspired by God (Allah).

(136) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "A time will come when a man will not care about how he gets things, whether lawful or unlawful."

(Bukhari)

Note: The Prophet predicted that the time would come when people would loose their morals, and would not care about the method they used to acquire wealth and things.

(137) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: "A time will come when the murderer will not know why he has committed the murder, and the victim will not know why he has been killed."

(Muslim)

Note: The main point of this Hadith was to show that a great deal of indiscriminate killing would take place in the future.

(138) On the authority of Anas (may Allah be pleased with him), who said:
I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: "Among the signs of the Last Day are: that knowledge will suffer complete extinction. Ignorance, adultery and drinking of wine will be alarmingly on the increase. The number of males will decrease while the number of females will increase until there will be only one male to look after fifty women."

(Bukhari and Muslim)

Note: This Hadith explains that in the future, there will be more women than men because much of the male population would die in battles and wars.

(139) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
While the Prophet (peace and blessings of Allah be upon him) was talking, a man came and asked the Prophet: When will the Last Day be? The Prophet replied: "When integrity is lost then wait for the coming of the Last Day". He asked: How will it be lost? The Prophet said: "When the government is entrusted to the undeserving people. Then wait for the Last Day."

(Bukhari)

Note: This Hadith means when unqualified and corrupt individuals have power and authority, the Day of Judgement will come very soon.

(140) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "The time will be close to the Last day. The knowledge will be taken away and the trials will come. Stinginess will dominate and Al-harj will take place frequently". The companions said: What is Al-harj? The Prophet said: "The bloodshed."

(Bukhari and Muslim)

(141) On the authority of Ka'b bin Iyaz (may Allah be pleased with him), who said:
I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: "For every group of people, there is trial and the trial of my Ummah (people) lies in wealth."

(Tirmizi)

Note: This Hadith means that wealth (money) will corrupt people.

(142) On the authority of Usamah bin Zaid (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: "The most harmful trial (cause of mischief) for men are women."

(Bukhari and Muslim)

CHAPTER OF THE DAY OF JUDGEMENT AND INHABITANTS OF PARADISE AND INHABITANTS OF HELL

(143) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah will definitely enforce settlement of all the dues to those entitled to receive them on the Day of Judgement; even the wrong done to a hornless goat by a horned goat will be redressed."

(Muslim)

Note 1: "Redress" means to remedy or provide compensation for.

Note 2: The main point of this Hadith is that the Day of Judgement will be extremely fair for everyone. It will be a day of reckoning for all good and evil deeds, to an extreme that it will be fair even to the goats.

(144) On the authority of 'Abdullah bin Mas'ud (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "On the Day of Resurrection, people who committed crimes of blood will be the first to be judged by God (Allah)."

(Bukhari and Muslim)

Note 1: Crimes of blood means murder.

Note 2: The main point of this Hadith is that killing is a very serious sin.

(145) On the authority of 'Abdullah bin 'Amr (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "He who kills a Jew or a Christian with whom an agreement or treaty has been made, will not sense even the smell of Paradise, and no doubt, its smell can be sensed from the distance covered in forty years."

(Bukhari)

Note: "It's smell can be sensed from the distance covered in forty years" Means the person will never be anywhere near Paradise.

(146) On the authority of Usamah bin Zaid (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: "On the night of Meraj (Ascension) when I stood at the gate of Paradise, I observed that the bulk of those who entered it were poor people, the rich people had been refused entry. Thereafter people condemned to Hell were ordered to be pushed there, and I noticed that the majority of those who entered it were women."

(Bukhari and Muslim)

Note: The reason the majority of women will go to Hell, as mentioned in this Hadith, is because most women do not appreciate their husbands or what their husbands do for them.

(147) On the authority of Harithah bin Wahb (may Allah be pleased with him), who said:
I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: "May I tell you who the dwellers of Paradise are? Every person who is considered weak and is despised, and who, if he takes an oath of reliance upon Allah, would fulfill it. Now may I tell you who the people destined for Hell are? Every one who is ignorant, impertinent, proud and arrogant."

(Bukhari and Muslim)

(148) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "The poor Muslims will enter Paradise five hundred years earlier than the rich."

(Tirmizi)

(149) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "He who killed himself with a steel (weapon) would be the eternal denizen (inmate) of Hell and he would have that weapon in his hand and would be thrusting that in his stomach for ever and ever; he who drank poison and killed himself would sip that in the Fire of Hell where he is doomed for ever and ever; and he who killed himself by falling from the top of a mountain would constantly fall in the Fire of Hell and would live there for ever and ever."

(Muslim)

Note: This Hadith says that if a Muslim commits suicide, he will go to Hell.

(150) On the authority of Anas (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "I saw during my night journey the people whose lips were being clipped with the clippers of Fire. I asked Gabriel: Who are these people?" He replied: These are the orators of your Ummah (people) who tell people to do good but forget to do it themselves."

(Sharh Sunnah-Bagawi)

Note: "Orators" means speakers.

(151) On the authority of Abu Zaid Usamah bin Zaid bin Harithah (may Allah be pleased with him) who said:
I heard the Messenger of Allah (peace and blessings of Allah be upon him), saying: "On the day of judgement a man will be brought and thrown into Hell, as a result of this, his intestines will come out of his belly, and he will go circling holding his intestines like a donkey running a mill. His companions in Hell will come to him: O! So and So! What is this? Did you not ask people to do good and avoid vice?' He will say: 'That is so. I told others to do good, but did not do it myself; and I forbade them to do evil, but did so myself."

(Bukhari and Muslim)

Note: "Vice" means evil.

(152) On the authority of Abu Hurairah (may Allah be pleased with him) who said:
The Messenger of Allah (peace and blessings of Allah be upon him), said: "There are two types of the inmates of Hell whom I have not seen in my time: people having flogs like the tails of oxen with them, and who would be beating people , and the women who would be dressed but appear to be naked, who would be inclined to evil and make their husbands incline towards it. Their hair would be like the humps of the bukht camel inclined to one side. They will not enter Paradise, and they will not smell its odour, whereas its odour will be smelled from long distances."

(Muslim)

Note 1: "Flogs" means whips or sticks.
"Bukht Camels" means Persian camels.

Note 2: When the Prophet Muhammad ﷺ saw Hell, he saw many different types of people there. However, there were two types of people he did not recognize because they did not exist in his time (the Seventh Century). The types of people he did not recognize were:
1.People carrying whips and sticks -- the oppressors beating up others.
2.Women wearing different types of clothes. Their outfits were very revealing, much like the "fashionable" clothing of today. Also, those women had unusual hairstyles, perhaps like the kinds worn by women today.

Note 3: The Prophet Muhammad ﷺ predicted the nature of women's clothing in our time. He foretold that fashionable clothing would be revealing of the body. Also, he predicted the nature of women's hairstyles and wigs in modern times.

CHAPTER OF MISCELLANEOUS HADITH

(153) On the authority of Saeed Al-Khudri (may Allah be pleased with him) who said:
The Messenger of Allah (peace and blessings of Allah be upon him), said: "Taking a bath on Friday is obligatory for every adult person."

(Bukhari and Muslim)

Note: The main point of this Hadith is that a Muslim needs to be especially clean on Friday because it is the Holy Day in Islam. Muslims are instructed to be clean all the time, and especially clean on their Sabbath.

(154) On the authority of Abu Hurairah (may Allah be pleased with him) who said:
The Messenger of Allah (peace and blessings of Allah be upon him), said: "Look upon one who is below you in status and do not look upon one who is above you in status. In this way you will not look down upon the grace that Allah has bestowed upon you."

(Bukhari and Muslim)

Note: The messages of this Hadith are:
1) Count your blessings.
2) Compare yourself with people who have less than you, rather than those who have more. This is the best way to be happy, and to appreciate what God has done for you.

(155) On the authority of Anas (may Allah be pleased with him) who said:
The Prophet (peace and blessings of Allah be upon him), used to pray: "O Allah, I seek your protection against worry, sorrow, weakness, indolence, cowardice, stinginess, burden of debts, and the oppression from people."

(Bukhari and Muslim)

Note: Every Muslim is required to recite this Hadith in his prayers in order to avoid being a victim of these traits.

(156) On the authority of Abu Hurairah (may Allah be pleased with him) who said:
The Prophet (peace and blessings of Allah be upon him), said: "Allah the Almighty said: There are three whose adversary I shall be on the Day of Resurrection: a man who has given his word to Me and has broken it; a man who has sold a free man and has consumed the price; and a man who has hired a workman, has exacted his due in full from him and has not given him his wage."

(Bukhari, Ibn Majah, Ahmad)

Note 1: "Adversary" refers to an enemy.

Note 2: The main point of this Hadith is to show the three types of men that God (Allah) will punish on the Day of Judgement.

1. A man who has given his word to God and has broken it. Or, a man who swears in God's name to do something and doesn't do it.
2. A man who sells a slave and keeps the money.
3. A man who hires someone without paying him for the work he does.

(157) On the authority of Abu Hurairah (may Allah be pleased with him) who said:
The Messenger of Allah (peace and blessings of Allah be upon him), said: "He who emancipates a slave, Allah will free from Hell every limb of his body for every limb of his slave's body, even his private parts."

(Muslim)

Note 1: This Hadith means that if a person frees a slave, God (Allah) will free him from Hell.

Note 2: During the time of the Prophet Muhammad ﷺ (seventh century) slavery was very common. The Prophet ﷺ tried, through his preaching, to abolish slavery. The teachings of Islam caused many slaves and oppressed people to convert to Islam.

(158) On the authority of Ibn 'Umar (may Allah be pleased with him) who said:
The Prophet (peace and blessings of Allah be upon him) saw a woman who had been killed in a battle, so the Prophet condemned the killing of women and children.

(Bukhari and Muslim)

(159) On the authority of Aisha (may Allah be pleased with her) who said:
She once asked the Prophet (peace and blessings of Allah be upon him): 'Did you face a day more severe than the day of the battle of Uhud? 'He answered:' Yes, I have experienced such things at the hands of your people and this day was the day of Aqabah. On this day I presented myself to Abd ye lail bin Abd Kulal and offered him Islam, but he failed to make any response to what I had offered him. I left with a heavy heart and was depressed. I felt some relief only when I reached Qarn Sa'alib. Here I looked up and saw a cloud covering me. In this cloud I saw the Angel Gabriel (may peace be upon him) who called me and said: Allah, the Most High, has heard what your people have said to you and the response to your offer. Allah has now sent the Angel of the Mountains to you and to carry out your orders to do what you might like to be done to them. Then the Angel of the Mountains addressed me greeting with Salam and then said: 'Muhammad (peace and blessings of Allah be upon him) Allah has heard what your people have said to you. I am the Angel of the Mountains and my Lord has sent me to you to carry out your orders. What do you want to be done now? If you like, I may crush them between the two mountains encircling the city of Makkah. The Prophet (peace and blessings of Allah be upon him) replied: "I do not want their

destruction I am still hopeful that Allah will make some of their children good Muslims who would worship Allah, the One, without associating anybody with Him."

(Bukhari and Muslim)

Note: The Prophet Muhammad (peace and blessings of Allah be upon him) did not ask for revenge, because he was kind and gentle even to his enemies.

Note: The Battle of Uhud is a battle which the Prophet Muhammad ﷺ lost against his enemies.

(160) On the authority of Abu Abbas Sahl bin Sa'ad Al-Sa'idi (may Allah be pleased with him) who said: A man came to the Prophet (peace and blessings of Allah be upon him) and requested him: 'Messenger of Allah (peace and blessings of Allah be upon him), tell me something by which I could win the love of Allah and the people'. The Prophet told him: "Do not love the world, and Allah will love you; and do not have a longing for that which people have, and they will love you."

(Ibn-Majah)

Note: Do not love the world means: Do not love the materials in the world. Don't be anxious to have money, properties, fame, leadership, etc. Just live a simple life and God (Allah) will love you.

(161) On the authority of Abdullah bin Mas'ud (may Allah be pleased with him) who said:
Once the Messenger of Allah (peace and blessings of Allah be upon him), slept on a mat made of date palm leaves and when he awoke the impressions of the mat were visible on his body. We (the Companions) said: 'O Messenger of Allah (peace and blessings of Allah be upon him) may we prepare a soft bedding for you?' He said: "I have nothing to do with this world, I am in this world like a rider who halts in the shade of a tree for a short time and after taking some rest, resumes his journey leaving the tree behind."

(Tirmizi)

Note: The main points of this Hadith are:
1)This life is temporary because we live for a few years then die. We should consider ourselves as strangers passing through so we should not worry about acquiring material possessions and luxury.
2)The Prophet ﷺ lived a simple life and was content to sleep on a mat made of date palm leaves. He did not require great luxury.

(162) On the authority of Ibn 'Umar (may Allah be pleased with him) who said:
The Messenger of Allah (peace and blessings of Allah be upon him) caught my shoulder and said: "Be in the world as if you are a stranger or a wayfarer."

(Bukhari)

Note: The message of this Hadith is that this life is a temporary state because we live for a few years and then we die. We should consider ourselves as strangers passing through and should not worry about acquiring material possessions and luxury. But rather, "take life as it comes."

(163) On the authority of Abu Sa'eed and Abu Hurairah (may Allah be pleased with them) who said:
The Prophet (peace and blessings of Allah be upon him), said: "For any trouble, illness, worry, grief, hurt or sorrow which afflicts a Muslim, even the pricking of a thorn, Allah removes in its place some of his minor sins."

(Bukhari and Muslim)

(164) On the authority of Ibn Mas'ud (may Allah be pleased with him) who said:
I visited the Holy Prophet (peace and blessings of Allah be upon him) when he had fever'. I said to him: 'Messenger of Allah! You have a very high fever'. He said: "indeed, the intensity of my fever is equivalent to two persons." I said: "That is because you have twice the recompensation'. He (peace and blessings of Allah be upon him) said: "That is so". He further added: "when a Muslim gets hurt with any harmful thing e.g. the prick of a thorn, or even more than this, Allah wipes out in its place some of his minor sins which (sins) fall away from him as leaves shed from a tree."

(Bukhari and Muslim)

Note: This Hadith means that the more sick you get and the more trouble you face in life, the more your sins will be reduced.

(165) On the authority of Abu Hurairah (may Allah be pleased with him) who said:
The Messenger of Allah (peace and blessings of Allah be upon him), said: "When Allah wants to favour somebody, He tries him by putting him under some hardship."

(Bukhari)

(166) On the authority of Anas bin Malik (may Allah be pleased with him) who said:
The Messenger of Allah (peace and blessings of Allah be upon him), said: "When Allah wants to favour a servant of His, He involves him in some misfortune. And when He decrees evil for him, He gives him plenty of rope in this world, but would take him to task on the Day of Judgement". He also said: "Only hard work brings high reward and when Allah, the Exalted, likes a person, He puts him under trials. Therefore one who accepts and passes this trial, gets Allah's pleasure, and for him who eludes this trial will get His wrath."

(Tirmizi)

Note: Whenever Allah (God) tries a person in his life it means that He likes this person. So Muslims feel good when they are in trouble, because it in effect reduces their sins.

(167) On the authority of Abu Hurairah (may Allah be pleased with him) who said:
The Messenger of Allah (peace and blessings of Allah be upon him), said: "None of you should pray for his own death, because if he is a good person, it is possible that he might add to his virtuous deeds, and if he is not a good person he might get a chance to rectify his evil past."

(Bukhari and Muslim)

There is another report from Muslim on this subject:
The Messenger of Allah (peace and blessings of Allah be upon him), said: "None of you should long for death, nor should he pray for it, before it comes; because when it arrives it will terminate his deeds. So the life of a believer does not increase but good for him."

Note: The main point of this Hadith is that you should not pray for your own death because the longer you live, the more opportunities you have to repent of your sins and to do good deeds.

(168) On the authority of Anas Bin Malik (may Allah be pleased with him) who said:
The Messenger of Allah (peace and blessings of Allah be upon him), said: "Three things follow a dead person: members of his family, his belongings, and his deeds - The first two come back and the third remains with him."

(Bukhari and Muslim)

Note: This Hadith explains that of the three things that follow a person's funeral -- family members, belongings, and deeds -- only a person's deeds will be able to help him in the next life. Good deeds will stay with him and be beneficial.

(169) On the authority of Aisha (may Allah be pleased with her) who said:
The Messenger of Allah (peace and blessings of Allah be upon him), said: "Fever comes from the vehement raging of Hell, so cool it with water."

(Bukhari and Muslim)

Note: This Hadith is just medical advice.

(170) On the authority of Abu Karima Miqdam bin Ma'dikarib (may Allah be pleased with him) who said:

I heard the Messenger of Allah (peace and blessings of Allah be upon him), saying: "The worst thing for a man to fill completely is his stomach. A few mouthfuls are sufficient to keep a person's back straight. But if he wants to fill his stomach then he should divide his stomach into three parts and should fill one third part of the belly with food, another third with drink and leave one third empty for easy breathing."

(Tirmizi)

(171) On the authority of Abu Hurairah (may Allah be pleased with him) who said:
The Messenger of Allah (peace and blessings of Allah be upon him), said: "A believer who is strong is better and more beloved to Allah than the one who is weak, although both bear goodness. Desire eagerly what benefits you, seek help from Allah and do not show slackness in struggle. If something (trouble) befalls you, you should not say: Had I done so and so, then such and such a thing would not have happened, but you should say that God destined it and did what He wanted, for the word "If" starts the work of Satan."

(Muslim)

Note : The main points of this Hadith are :
1. It is better to be a rich, powerful believer than a weak, poor believer because wealth and power give you the means to help other people more.

2. Always try harder to improve yourself and don't be discouraged easily.

3. Don't regret the past because you cannot change it.

(172) On the authority of An-Nu'man bin Bashir (may Allah be pleased with him) who said:
The Messenger of Allah (peace and blessings of Allah be upon him), said: "The lawful is clear and the unlawful is clear, and between them are doubtful things, which are not known to most of the people. He who keeps away from the doubtful things protects his faith and honour; and he who indulges in doubtful acts, commits unlawful deeds."

(Bukhari and Muslim)

Note: The main point of this Hadith is "to stay on the safe side" because many times you will not know about certain things and will not be quite sure if they are right or wrong.

(173) On the authority of Sahl Bin Sa'ad Al-Sa'idi (may Allah be pleased with him) who said:
The Messenger of Allah (peace and blessings of Allah be upon him), said: "If in the sight of Allah the world had the value equal to that of the wing of a mosquito, He would not have allowed a disbeliever even to have a mouthful of water out of it."

(Tirmizi)

Note: God (Allah) distributes wealth and poverty equally among believers and non-believers. He distributes happiness and misery equally among believers and non-believers. This life is a temporary state and is not worth very much compared to life after death. The misery and happiness in this life is only a test from God for the individual. If this life were significant, a non-believer would not be allowed one drink of water.

(174) On the authority of Abu Hurairah (may Allah be pleased with him) who said:
The Messenger of Allah (peace and blessings of Allah be upon him), said: "The world is prison for the believer, and Paradise for the disbeliever."

(Muslim)

Note: This Hadith means that this world is like a prison for the believer because of the limitations of the commandments he is required to follow. No mater how happy a believer is in this world, he will be so much happier in the next world; so comparatively, this world will seem like a jail.

Also, this world is like a Paradise for the disbeliever because he can indulge himself without limitation. When the disbeliever gets sent to Hell, this world will seem even more like a Paradise because Hell will be so horrible. So everything is relative.

(175) On the authority of Abu Berza (may Allah be pleased with him) who said:
The Messenger of Allah (peace and blessings of Allah be upon him), said: "A servant of Allah will remain standing on the Day of Judgement until he is questioned about his life, how he spent it;and about his knowledge and how he utilised it; and about his wealth, from where he acquired it and in what way he spent it, and about his body as to how he used it."

(Tirmizi)

Note: On the Day of Judgement, God will tell people what their mistakes are so that they will be made aware of them. God already knows everyone's sins because He is omniscient.

(176) On the authority of Aisha (may Allah be pleased with her) who said:
The Prophet (peace and blessings of Allah be upon him) used to stand so long during his optional prayers at night, that the skin of his feet would erupt; therefore I said to him; Messenger of Allah, (peace and blessings of Allah be upon him) why do you stand so long in prayer when Allah has forgiven your past and future sins (if any)? He said: "Then may I not become the most grateful servant of Allah?"

(Bukhari and Muslim)

Note 1: When Muslims pray, they stand up; and sometimes, when they pray for a long time, their feet get sore and blistered.

Note 2: This Hadith means that everybody has to be grateful to God because everyone was given blessings by God -- either money, a nice family, health, or knowledge, etc.

(177) On the authority of Ibn Umar (may Allah be pleased with him) who said:
The Messenger of Allah (peace and blessings of Allah be upon him), said: "A Muslim remains enjoying the safety and protection of his faith, so long as he does not commit murder."

(Bukhari)

Note: This Hadith explains that a Muslim has a chance to go to Paradise as long as he does not commit murder. The possibility for repentance after committing murder is very small.

(178) On the authority of Safiyya (may Allah be pleased with her) who reported from some of the wives of the Prophet (peace and blessings of Allah be upon him), that:
The Prophet (peace and blessings of Allah be upon him), said: "He who visits a diviner (an astrologist) and asks him about anything, his prayers will not be accepted by God for forty nights."

(Muslim)

Note: No one can foresee (predict) the future except God (Allah). This is why it is a sin to ask an astrologist about anything, because astrologists are liars.

CHAPTER OF MOSES AND JESUS (MAY PEACE BE UPON THEM)

(179) On the authority of Ibn Abbas (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) arrived in Medina and found the Jews observing fast on the day of 'Ashura. The Messenger of Allah (Peace and blessings of Allah be upon him) said to them: What is the significance of this day that you observe fast? They said: It is the day of great significance when Allah delivered Moses and his people, and drowned the Pharaoh and his people, and Moses observed fast out of gratitude and so we observe it. Upon this, the Messenger of Allah (Peace and blessings of Allah be upon him) said to the Jews: "We have more right, and we have a closer connection with Moses than you have" so Allah's Messenger (Peace and blessings of Allah be upon him) observed fast (on the day of 'Ashura), and gave orders that it should be observed.

(Bukhari and Muslim)

Note: In Arabic they call the Prophet Moses (may peace be upon him) Moosa. The name Moosa (Moses) is a common name among Muslims, because Moses (may peace be upon him) is loved and very respected by Muslims.

Note 1: "Observing fast" means to follow the fast, which is abstinence from eating and drinking.

Note 2: "Pharaoh" is the king of Egypt. The word "Pharaoh" is a dynastic title for the kings of Egypt.

Note 3: If you are interested in more detailed information about the Prophet Moses, (may peace be upon him), please refer to the following passages in the Holy Koran: (XX, 9-98), (VII, 103-155), (XXVI, 10-69), and (XXVII, 3-48).

(180) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "I am most akin to Jesus Christ among the whole of mankind, and all the Prophets are of different mothers, but belong to one religion. No Prophet was born between my time and Jesus".

(Bukhari and Muslim)

Note: In Arabic they call the Prophet Jesus (may peace be upon him) Eesa. The name Eesa (Jesus) is a common name among Muslims, because Jesus (may peace be upon him) is loved and very respected by Muslims.

Note: "I am the most akin to Jesus" means "I am the closest one to Jesus."

(181) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "The son of Mary (may peace be upon him) will soon descend among you as a just judge. He will break crosses, kill swine and abolish Jizya (taxes). Wealth will pour forth to such an extent that no one will accept it or need it."

(Bukhari and Muslim)

Note 1: "Will pour forth" menas will be abundant.

Note 2: This Hadith is predicting the Second Coming of Jesus.

Note 3: We the Muslims do not believe in the crucifixion of Jesus.

(182) On the authority of Abdullah bin Amr (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "The Dajjal (Impostor) will appear in my Ummah (people) and he will stay (in the world) for forty (I cannot say whether he meant forty days, forty months or forty years). And Allah will then send Jesus, son of Mary, who will resemble 'Urwa bin Mas'ud. He (Jesus Christ) will chase him and kill him. People will then live for seven years peacefully, and there will be no hatred between any two people."

(Muslim)

Note: Urwa bin Mas'ud is one of the Prophets Companions.

Note: This Hadith is predicting the Second Coming of Jesus (may peace be upon him).

Note: If you are interested in more detailed information about the Prophet Jesus, (may peace be upon him), please refer to the following passages in the Holy Koran: (XIX, 16-35), (III, 42-60), and (V, 110-119).

(183) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Every one is born to his true nature . It is his parents who make him a Jew or a Christian or a Magian (fire worshipper) quite as beasts produce their young with their limbs perfect. Do you see anything deficient in them?".

(Bukhari and Muslim)

Note 1: This Hadith also means that children usually follow the religion of their parents.

Note 2: Everyone is born to his true nature" means that everyone is born innocent, good, and kind-hearted. Also, everyone is born believing that there is only one God (Allah).

Note 3: To believe in only one God is to believe in Allah, as Muslims do. It is not the same as believing that God has a son, as Christians do; or believing, as the Jewish do, that they are the chosen people.

(184) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "He who amongst the community of Jews or Christians hears about me, does not affirm his belief in what I have been sent and dies in this state (of disbelief), shall be but one of the inmates of Hell-Fire."

(Muslim)

CHAPTER OF FAITH

(185) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said: "The most deserving person for my intercession on the Day of Resurrection is he who testifies out of sincere heart or sincere mind that there is no god, but Allah alone".

(Bukhari)

Note: On the Day of Judgement, the only person who can help others is the Prophet Muhammad ﷺ This help is referred to as "intercession."

(186) On the authority of Uthman (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "He who dies knowing that there is no god but Allah, enters Paradise".

(Muslim)

Note: God is not sending a person to Hell unless that person receives a message. People who live in remote places, or isolated places and do not know anything about Islam are not going to Hell. (please read the Holy Quran).

(187) On the authority of Umar bin Al-Khattab (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "If you put your faith completely In Allah, He will arrange for your sustenance in the same way as He provides for the birds. They leave in the morning, with their stomachs empty, and return filled in the evening".

(Tirmizi).

Note: "Sustenance" refers to something necessary, like food and water.

(188) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Men will continue to question one another until this is proposed: Allah created all things, but who created Allah? He who found himself confronted with such a situation should say: I affirm my faith in Allah".

(Muslim)

(189) On the authority of Masruq (may Allah be pleased with him), who said:
I asked A'isha (may Allah be pleased with her) if Muhammad (peace and blessings of Allah be upon him) had seen his Lord ? She replied: Hallowed be Allah, my hair stood on end because your question shocks me.

(Muslim)

Note (1): A'isha is the Prophet's wife.
Note (2): The Prophet Muhammad (peace and blessings of Allah be upon him) did not see God (Allah).

(190) On the authority of Masruq (may Allah be pleased with him), who said:
I was resting at the house of A'isha (may Allah be pleased with her) when she said: O Abu 'A'isha (nickname of Masruq), there are three things; and he who affirms even one of them fabricates the greatest lie against Allah. I asked what they were. She answered: He who presumes that Muhammad (peace and blessings of Allah be upon him) saw his Lord with his own eyes fabricates the greatest lie against Allah. I was reclining, but then sat up and said: Mother of the Faithful, wait a bit and do not be in haste. Has not Allah (The Mighty and The Majestic) said: "And truly he saw him on the clear horizon" (Qur'an, Lxxxl.23) and "he saw him in another descent?" (Qur'an,LIII. 13) She said: I am the first of this Ummah, who asked the Messenger of Allah (may peace be upon him) about it, and he said: Verily he is Gabriel. I have never seen him in his original form in which he was created except on the two following occasions (to which these verses refer); I saw him descending from heaven and occupying the space from the sky to the earth with the greatness of his bodily structure. She said: Have you not heard Allah saying: "Eyes comprehend Him not, but He comprehends all vision, and He is Subtle, and All-Aware" (Qur'an vi. 103) (she, i.e. 'A'isha, further said): Have you not

heard that, verily, Allah says: "And it is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or that He send a messenger (angel), so that he reveals whatever He wills. Verily He is Exalted, Wise" (Qur'an xLii. 51). She said he who presumes that the Messenger of Allah (may peace be upon him) concealed anything from the Book of Allah fabricates the greatest lie against Allah. Allah says: "O Messenger ! deliver that which has been revealed to thee from thy Lord, and if thou do it not, thou hast not delivered His message" (Qur'an v. 67). She said: He who presumes that he would inform about what was going to happen tomorrow fabricates the greatest lie against Allah. And Allah says "Say thou (Muhammad): None in the heavens or on earth, except God knows what is hidden" (Qur'an,xxvii. 65)

(Muslim)

Note 1: "Verily" means truly.

Note 2: The main points of this Hadith are:
1)The Prophet Muhammad ﷺ did not see God (Allah).
2)The Prophet Muhammad ﷺ did not leave anything out of the Koran.
3)The Prophet Muhammad ﷺ cannot predict the future by himself. In the previous Hadith, the Prophet was inspired by Allah to foretell the future.

(191) On the authority of Abu Hurairah (may Allah be pleased with him) who said:
The Messenger of Allah (peace and blessings of Allah be upon him), said: "When Allah decreed the Creation He pledged Himself by writing in His book which is laid down with Him: My mercy prevails over My wrath."

(Muslim, Bukhari, an-Nasai, and Ibn Majah)

Note: This Hadith means that God (Allah) is very Merciful and Forgiving.

(192) On the authority of Umar (may Allah be pleased with him), who said:
One day while we were sitting with the Messenger of Allah (peace and blessings of Allah be upon him) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were seen on him and none of us knew him. He walked up and sat down by the Prophet (peace and blessings of Allah be upon him). Resting his knees against the Prophets knees and placing the palms of his hands on the Prophets thighs, he said: O Muhammad, tell me about Islam. The Messenger of Allah (peace and blessings of Allah be upon him) said: Islam is to testify that there is no god but Allah and Muhammad is the Messenger of Allah; to perform the prayers; to

pay the Zakat (alms), to fast in Ramadan, and to make the pilgrimage to the House (Makkah) if you are able to do so. He said: You have spoken rightly, and we were amazed at him for first asking the Prophet and then saying that he had spoken rightly. He said: Then tell me about Faith. The Prophet answered: It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof. He said: You have spoken rightly. He further asked: Then tell me about Ihsan (the perfect worship). The Prophet answered: It is to worship Allah as though you are seeing Him, and while you see Him not yet truly, He sees you. He said: Then tell me about the Hour. The Prophet answered: The one questioned about it knows no better than the questioner. He said: Then tell me about its signs. The Prophet answered: A time will come when children will have so little respect for their mothers. You will also see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings. Then he left in a hurry, and I stayed for a time. Then the Prophet said: O 'Umar, do you know who the questioner was? I said: Allah and His Messenger know best. He said: It was Gabriel, who came to you to teach you your religion.

(Muslim)

Note 1: This Hadith is about the conversation between Angel Gabriel (may peace be upon him) and the Prophet Muhammad ﷺ

Note 2: The Pillars of Islam are:
A.To testify that there is no god but Allah, and that Muhammad is His Messenger.
B.To preform prayers five times daily.
C.To pay the Zakat (Alms) which means to give to charity.
D.To fast during the holy month of Ramadan.
E.To make the pilgrimage to Makkah, unless you are unable to do so.

Note 3: The Pillars of Faith are:
A. To believe in Allah (God).
B. To believe in His angels. Some of these angels are: Michael and Gabriel (may peace be upon them).
C. To believe in His holy books: the Holy Koran, the original Old Testament which was sent to Moses (may peace be upon him), the original New Testament which was sent to Jesus (may peace be upon him), and the original Psalms which were sent to David (may peace be upon him).
D. To believe in His Messengers. Some of these messengers are: Muhammad, Jesus, Moses, David, Abraham, and Noah.
E. To believe in the Last Day. To believe in the day of Judgement.
F. To believe in Divine Destiny. To believe in Fate. To believe that all events are pre-determined by God.

Note 4: The Pillar of Ihsan ("Perfect Worship") is:
To worship Allah as though you are seeing Him, and while you see Him not, yet truly He sees you.

Which means, you don't really see God (Allah), but you must worship Him as though you do see Him, because He sees you.

Note 5: The Signs of the Last Day (Hour) are:
A. Children will have very little respect for their mothers.
B. The barefooted, naked, destitute herdsmen will be seen constructing lofty buildings.
In this Hadith, the Prophet is foretelling that in the future, it would be possible for people to change their social status from poor to rich. This means that the time will come when poor people will be suddenly rich. There will be people who were born into poverty who suddenly become wealthy, especially among the shepherds in the desert and among the Arabs in Arabia.

During the time of the Prophet Muhammad ﷺ (the seventh century), people who were born poor usually died in poverty. People who were born farmers, died farmers. The Prophet Muhammad ﷺ predicted this would change in the future.

(193) On the authority of Abu Hurairah (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "Had a believer fully known what the full extent of the punishment with Allah is, none would desire His Paradise; and if a dis-believer had known fully the extent of Allah's mercy, none would despair of His Paradise."

(Muslim)

Note: The main point of this Hadith is that a good believer should always strive harder to follow the commandments more diligently. Also, this Hadith tells us that non-believers always have an opportunity to change and a chance to go to Paradise. It is never too late to repent because Allah is very merciful and very forgiving; there is hope for everybody, even for non-believers.

(194) On the authority of Ibn Abbas (may Allah be pleased with him), who said:
'Once while I was riding (an animal) behind the Prophet (peace and blessings of Allah be upon him), he said: 'Boy, I would like to teach you something. "Make sure that you follow Allah's commands perseveringly and Allah will protect you. You should safeguard His rights, and He will always be with you; if you need something, ask Allah, and when you need help, solicit Allah alone for the

same. Bear in mind that if all people combine together to grant you some benefit, they would not be able to do so except for that which Allah has determined for you and that if all of them were combined together to do you harm, they would not be able to do so except for that which Allah has determined for you. The pens have been set aside, and the writings of the book of fate have become dry".

(Tirmizi)

Other books on Hadith add:

"Safeguard the commandments of Allah, you will find Him before you; remember Him when in easy circumstances, He will remember you in adversity. Remember that which has led you to commit wrongs will not lead you aright, and that which has guided you to the correct path, will not mislead you. Bear in mind that (Allah's) help comes only with steadfastness and that prosperity comes after agony and sorrow; and every ordeal is followed by easy circumstances."

Note: The main point of this Hadith is to believe in fate and destiny whether it is good or bad.

Note: This Hadith show that everything is pre-determined by Allah.

(195) On the authority of Abu Dharr al-Ghifari (may Allah be pleased with him), who said:
The Prophet (peace and blessings of Allah be upon him) said that Allah the Almighty Has said:
O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another.
O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you. O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you.
O My servants, you can not seek to harm Me, and you can not seek to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you, to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you, to rise up in one place and make a request of Me, and were I to give everyone

what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it.
My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good, praise Allah and let him who finds other than that, blame no one but himself.

(Muslim)

Note: Jinn are creatures we can not see. Some of them are good and some are bad. The bad Jinn is called Devil or Satan.

Note 1: "Pious" and "piety" refer to righteousness, devoutness, and obedience to God.

Note 2: "The first of you and the last of you" refers to all people from Adam (the first man created), until the last person born in this world.

The main points of this Hadith are:
1)Oppression among people is forbidden.
2)If you need food, clothing, or help with anything else, ask Allah for it.
3)Allah is very forgiving, no matter how many sins you have.
4)A person cannot help nor harm God (Allah).
5)If all the people in the world and the jinn are good believers, it does not help or harm God.
6)God is very rich, so if He gives all the people what they desire, He will still not lose anything.

(196) On the authority of Ibn 'Abbas (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him), among the sayings he related from his Lord (glorified and exalted be He) is that he said:
"Allah has written down the good deeds and the bad ones. Then He explained it [by saying that] he who has intended a good deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down with Himself as ten good deeds to seven hundred good deeds, or many more. But if he has intended a bad deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down as one bad deed."

(Bukhari and Muslim)

Note 1: Throughout a person's life, there are angels who will count up the good and bad deeds; if you have more good deeds, you will go to Paradise, more bad deeds, you will go to Hell. The main point of this Hadith is to explain how the deeds will be computed.

Note 2: This Hadith demonstrates Allah's generosity in judging indiviuals.

(197) On the authority of Anas (may Allah be pleased with him), who said:
I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: "Allah the Almighty has said: O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, believing in Me, and not associating anybody with Me, I would bring you forgiveness nearly as great as the earth is."

(Tirmizi)

(198) On the authority of Abu Sa'eed Al-Khudri (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) said: "When the coffin is ready and is lifted by people above their shoulders and if the corpse belongs to a virtuous person it urges: Take me ahead; Take me ahead; if it is that of a non-virtuous person, it says: 'Woe to me, where are you taking me?' Its voice is heard by everything except the humans and if they could hear it they would have gone unconscious."

(Bukhari)

Note: The moment a person dies, he will be able to see the angels. He will know immediately if he is to be taken to Paradise or Hell. Therefore, the good person will look forward to the next life.

Note: In Islam the dead person can hear people around him but he cannot talk to them because he has been transfered to a different life.

(199) On the authority of Abu Dharr (may Allah be pleased with him) who said:
The Messenger of Allah (peace and blessings of Allah be upon him), said: "I see that which you can not see. The Heaven overflows (on account of the heavy load of the angels prostrating) and is justified in doing so. There is not a space equal to four fingers in it that is not occupied by an angel who is prostrating before Allah. By Allah, if you could know what I know, you would laugh little and weep much; you would not enjoy your wives in bed, and would rush into streets and jungles in search of Allah's refuge."

(Tirmizi)

Note 1: "Prostrating" means kneeling respectfully.

Note 2: "The space equal to four fingers" refers to a measurement that is approximately four inches long.

Note 3: This Hadith explains that if people on earth knew how terrible Hell was, their behavior would change to become more righteous.

Note 4: The angels on the earth and in the sky are so plentiful that every four inches of space finds another angel kneeling before God.

Note 5: If we all knew the truth, like the Prophet Muhammad ﷺ does, we would live to completely worship God.

(200) On the authority of Abu Al Asq'a Wathlah bin Al-Asq'a (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him), said: " One of the greatest lies is a person who claims a false paternity, or claims to have seen something with his eyes which he has not seen, or attribute words to the Prophet of Allah (peace and blessings of Allah be upon him), which he has not said."

(Bukhari)

Note: This Hadith explains that the greatest lies are:
1)False origin -- to claim to be the son of someone other than your father.
2)To claim to see a dream that was not seen.
3)To claim that the Prophet Muhammad ﷺ said something he did not.

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المائتا حديث

٢٠٠ حديث شريف
للرسول الكريم محمد
صلى الله عليه وسلم

اختارها وراجع ترجمتها
عبد الرحيم الفهيم

وكيل التوزيع :
فى المملكة العربية السعودية :
الشركة السعودية للتوزيع
ص ب ١٣١٩٥ ـ الرمز البريدى ٢١٤٩٣
جدة ـ المملكة العربية السعودية
تلفون : ٦٦٩٤٧٠٠

الثمن ٣٠ ريال سعودي

جميع الحقوق محفوظة لدى الناشر :
عبد الرحيم اسماعيل الفهيم
ص.ب : ٧٦٠٥ - أبوظبي
الامارات العربية المتحدة
فاكسملي : ٦٦٥١١٣

الطبعة الرابعة

محرم ١٤١١ هـ

طبع لدى

مؤسسة مكة للطباعة والإعلام

مكة المكرمة - المملكة العربية السعودية

☎ ٥٢٠٣٠٥٤

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العلمية والإفتاء والدعوة والإرشاد بالرياض
المملكة العربية السعودية
رقم الموافقة والفسح ٥/٥٠٠
تاريخ ٢ / ٥ / ١٤٠٩هـ

❀❀❀

وافقت على فسـح هـذا الكتـاب
وزارة الإعلام بالمملكة العربية السعودية
فـرع مكـة المكرمـة
فسـح رقـم ٢٨/٢/م
بتـاريخ ١٤١١/١/٣ هـ

Muslim World League
Secretariat General
Makkah al-Mukarramah
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التاريخ ٢٧/٧/١٤٠٩هـ
المرفقات ____________

المكرم الاستاذ / عبد الرحيم اسماعيل الفهيم حفظه الله

ص ب رقم ٧٦٠٥ ابوظبي – الامارات العربية المتحدة

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أود الاحاطة بأنه قد تمت دراسة كتاب (المائتا حديث للرسول الكريم صلى الله عليه وسلم) التى قمتم باختيارها وراجعتم ترجمتها وهو باللغة العربية والانجليزية ط ٢/٨/١٤٠٨هـ .. وتبين بعد الدراسة انه يشتمل على قسمين :

قسم باللغة العربية ويبدأ من اول الكتاب حتى صفحة ١١٤ ،

والقسم الثانى باللغة الإنجليزية وهو ترجمة للقسم الاول ، والكتاب يشتمل – على مائتا حديث شريف مختاره في مختلف الموضوعات ومنها : باب الصدقات وعمل الخير ، وباب الاخلاق والصفات الحميدة ، باب الاهل والاقارب ، باب حقوق الجار ، باب الرفق بالحيوان ، باب العمل ، باب المسؤولية والحكم ، باب القضاء ... الخ .

والترجمة المذكورة سليمة ومطابقة للنص العربى والكتاب مفيد ان شاء الله تعالى ، وعليه فانه لا مانع دينيا من فسح الكتاب المذكور واسأل الله تعالى ان يوفق الجميع لما يحبه ويرضاه انه سميع قريب ، والسلام عليكم ورحمة الله وبركاته ،،،

الامين العام

د / عبد الله عمر نصيف

رابطة العالم الإسلامي – مكتب الأمين العام – الأمانة العامة

(م م ر)
٧/٢٣

بسم الله الرحمن الرحيم

الأزهـــر
مجمـع البحـوث الاسـلامية
الادارة العـامة
للبحـوث والتـأليف والترجمـة

AL-AZHAR
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السيد الاستاذ / عبدالرحيم الفهيم

السلام عليكم ورحمة الله وبركاته ..

وبعـــد ..

فبناء على ماجاء بطلبكم الخاص بفحص ترجمة معاني الاحاديث النبوية الشريفة (المائتا حديث) من ترجمتكم .

نفيد بأنه بفحص الترجمة المذكورة تبين أنها جهد مشكور وعمل نافع ومفيد خاصة لطلاب العلم والمعرفة ..

ولامانع من تداوله ونشره ..

وفقكم الله لخدمة دينه القويم وسدد على طريق الحق خطاكم .

والسلام عليكم ورحمة الله وبركاته ..

تحريرا في ١٤٠٩/٨/٨ هـ .

الموافق ١٩٨٩/٣/١٥م .

مدير عام
البحوث والتأليف والترجمة
([signature])
(فتح الله ياسين جـزر)

ادارة البحوث والنشر
صادر رقم ٨٤٠
التاريخ ١٥/ ٣ /١٩٨٩

بسم الله الرحمن الرحيم

قال الله تعالى:

﴿ إِنَّآ أَوۡحَيۡنَآ إِلَيۡكَ كَمَآ أَوۡحَيۡنَآ إِلَىٰ نُوحٖ
وَٱلنَّبِيِّـۧنَ مِنۢ بَعۡدِهِۦۚ وَأَوۡحَيۡنَآ إِلَىٰٓ إِبۡرَٰهِيمَ
وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ
وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيۡمَٰنَۚ
وَءَاتَيۡنَا دَاوُۥدَ زَبُورٗا ۝ وَرُسُلٗا قَدۡ قَصَصۡنَٰهُمۡ
عَلَيۡكَ مِن قَبۡلُ وَرُسُلٗا لَّمۡ نَقۡصُصۡهُمۡ عَلَيۡكَۚ
وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكۡلِيمٗا ۝ رُّسُلٗا مُّبَشِّرِينَ
وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةُۢ بَعۡدَ
ٱلرُّسُلِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمٗا ﴾

(سورة النساء ، الآية ١٦٣ - ١٦٥)

الاهــداء

إلى غير المسلمين :

راجياً أن يكون موقفهم من هذا الكتاب موقفاً موضوعياً قبل قراءتـه وذلـك باعـطاء هذا الكتاب الوقت الكافي لقراءته وتفهمه وكذلك بقراءته بعقلية محايدة ومتحررة .

بسم الله الرحمن الرحيم

المقدمة

إن الذي جعلني أجمع هذه الأحاديث الشريفة هو أنني فوجئت في أثناء نقاشي مع بعض النصارى بأنهم يعدّون النبي محمداً ﷺ إنساناً صاحب تعاليم غير سماوية مثل بوذا وكونفوشيوس وغيرهما من أصحاب الديانات الأخرى كالهندوس والسيخ . وذلك لأنهم لايعرفون شيئاً عن أقوال وأحاديث خاتم الأنبياء والمرسلين محمد ﷺ . وهذه الأحاديث التي جَمَعْتُها في هذا الكتاب هي جزء بسيط جداً من حوالي نصف مليون حديث للنبي محمد ﷺ . وقد جمعت هذه الأحاديث الشريفة لغير المسلمين الذين لايعرفون شيئاً عن أحاديث وسيرة النبي محمد ﷺ أو معجزته الكبرى «القرآن الكريم» . والقرآن العظيم هو كتاب الله الموحى به إلى النبي محمد ﷺ والمعجز على مدى العصور وهو ذلك الكتاب الذي لايزال يؤثر تأثيراً عظيماً على المسلمين جميعهم وعلى كل من قرأه من غير المسلمين أيضاً . ولهذا سيدرك كل من قرأ القرآن الذي أنزل على نبي الإسلام النبي محمد ﷺ وقرأ بعض الأحاديث الشريفة للنبي محمد ﷺ سيدرك

وسيعرف تماماً لماذا كان ولا يزال تأثير النبي محمد ﷺ على قومه المسلمين قوياً وعميقاً أكثر من أي شخص آخر في قومه سواءً كان ذلك الشخص نبياً من الأنبياء كإبراهيم وموسى وعيسى (عليهم السلام) أو كان ذلك الشخص من أصحاب التعاليم والمذاهب الأخرى كالبوذية والكونفوشيوسيه والهندوسية والسيخية .

ولهذا كله سيعرف وسيدرك كل من قرأ القرآن الكريم والأحاديث الشريفة لماذا كان النبي محمد ﷺ أعظم شخصية غيّرت مجرى التاريخ الإنساني .

عبدالرحيم اسماعيل الفهيم

بسم الله الرحمٰن الرحيم

المدخل لهٰذا الكتاب

أولاً : لقد استغرق العمل مني في هذا الكتاب مدة طويلة لاختيار الأحاديث المناسبة من بين آلاف الأحاديث الشريفة .

وقد بدأت التفكير بجمع هذه الأحاديث الشريفة في أواخر عام ١٩٨٥م عندما أرسلت بعض الأحاديث الشريفة المترجمة لسيدة أمريكية بولاية كاليفورنيا الأمريكية تدعى روث نيكلسون وقد تأثرت تلك السيدة الأمريكية بتلك الأحاديث الشريفة . وأصبحت تقرأ بعض هذه الأحاديث الشريفة على أفراد عائلتها وتقول لهم بأنها تثق بكل شخص يؤمن بمحمد ﷺ وبتعاليم محمد ﷺ .

ولهذا قلت لنفسي : لماذا لا أجمع أكبر عدد ممكن من الأحاديث الشريفة في كتاب صغير باللغتين العربية والانجليزية وبخط كبير وواضح وأعمل على توزيعه على غير المسلمين في شتى أقطار العالم ؟

ثانياً : لقد اخترت المائتي حديث هذه بحيث تتناسب مع اهتمامات العقلية الغربية وهناك سبب جيد ووجيه لاختيار كل حديث من هذه الأحاديث الشريفة . فلم يكن اختياري لهذه الاحاديث الشريفة عشوائيا بل كان اختياراً مبنياً على أبعاد هذه الأحاديث ومفاهيمها وآثارها المتوقعة في نفسية الفرد والمجتمع عند غير المسلمين عموماً والغربيين خصوصاً . إن الذي ساعدني على الالمام بالأحاديث الشريفة والدراسات الاسلامية هو انني بدأت منذ طفولتي بدراسة الدين الاسلامي في المدارس الحكومية وذلك بمكان ولادتي بأبوظبي (دولة الامارات العربية المتحدة) . حيث ختمت القرآن الكريم

وعمري عشر سنوات . أما الذي ساعدني على إتقان اللغة الانجليزية وفهم العقلية الغربية إنني عشت أكثر من سبع سنوات في الولايات المتحدة الامريكية حيث كنت طالباً بجامعة جنوبي كاليفورنيا .

ثالثاً : أود أن أشرح مفردات بعض الكلمات المتداولة في هذا الكتاب :

فكلمة الله تعني **God** .

لقد ترجمتُ لفظ الجلالة (الله) إلى كلمة **God** الانجليزية وهي تعني لفظ الجلالة بهذه اللغة وذلك لسهولة فهمها من القاريء الغير مسلم ، وهذه الكلمة موجودة في ترجمة معاني القرآن الكريم ليوسف علي .

أما كلمات البخاري ومسلم والترمذي والبيهقي وأحمد وأبو داود وابن ماجه والبغوي والنسائي الموجودة في آخر كل حديث فهي أسماء وألقاب الأئمة العظام الذين دونوا الأحاديث الشريفة للنبي ﷺ .

رابعاً : هناك مصدران أساسيان للتشريع في الإسلام هما القرآن الكريم والسنة النبوية الصحيحة (وقد دل هذان المصدران على مصادر أخرى) ، فأما القرآن الكريم فهو كلام الله أوحاه إلى النبي محمد ﷺ ، بواسطة جبريل عليه السلام ، وليس لمحمد ، ولا لجبريل عليهما السلام دخل في هذا الكتاب أبداً ، إلا بنقل ألفاظ القرآن إلى الناس .

وأما السنة النبوية من قول أو عمل أو تقرير أو وصف فهي بيان وتفصيل لما أجمل في القرآن الكريم وكذلك فيها أحكام لم ترد في القرآن الكريم لأنها وحي من الله ، وبلفظ من الرسول ﷺ ، وقد أوصى الله سبحانه وتعالى باتباع السنة النبوية ، واتباع كل أقوال وأعمال الرسول الكريم محمد ﷺ ، لأنها الأصل الثاني للتشريع بعد كلام الله «القرآن الكريم» إذ قال الله تعالى في القرآن الكريم :

«وما آتاكم الرسول فخذوه . وما نهاكم عنه فانتهوا» (سورة الحشر ،

الآية ٧) لأن الرسول محمداً ﷺ ، وكل الأنبياء معصومون من الخطأ وهو عليه الصلاة والسلام لا ينطق بهوى نفسه بل بوحي ربه ، ولهذا فإن المائتي حديث في هذا الكتاب جزء من أقوال وأعمال الرسول الكريم ﷺ ، وعليه فإن ما اخترته من الأحاديث في هذا الكتاب هو وحي له تقديسه وتقديره ، وإجلاله .

خامساً : إن الدين الإسلامي هو دين كامل شمل كل نواحي الحياة وليس عقيدة وعبادة فقط ، لهذا فإننا نرى أن هناك آلاف الأحاديث للرسول الكريم محمد ﷺ في البيع والمعاملات والأخلاق ، والحرب والسلم ، والجهاد والعمل ، والسفر ، والتجارة والزراعة ، وطلب العلم والطب والصحة والفراغ والترفيه عن النفس ، والخسوف والكسوف ، والقضاء والمظالم والديون والديات والرهن والإجارة ، وحقوق الأهل والأقارب ، وحقوق الوالدين ، وحقوق الجار ، والزواج والطلاق ، والاستئذان ، والغسل واللباس والنوم والهبه والهدية ، والعبادات من صلاة وزكاة وصوم وحج ، والقضاء والقدر ، وأعمال الخير وأعمال الشر ، والملائكة والأنبياء والرسل والكتب السماوية واليوم الآخر والجنة والنار وأشياء كثيرة جدا غير ما ذكرت في هذا الكتاب .

سادساً : ولقد اخترت في هذا الكتاب مائتي حديث فقط ، من بين آلاف الأحاديث الشريفة للرسول الكريم محمد ﷺ ، وقد رتبتها في أبواب ، وذلك تسهيلا لقراءتها وفهمها على القارىء ، وتتناول هذه الأحاديث الشريفة بعض الأمور العامة من تعاليم الإسلام وأقوال النبي ﷺ ، في الإيمان ، والأنبياء ، والصدقات ، وعمل الخير ، والأخلاق ، والصفات الحميدة ، وحقوق الأهل ، والأقارب ، وحقوق الجار ، والرفق بالحيوان ، والعمل والمسؤولية ، والحكم ، والقضاء ، والتجارة ، والطمع ، وعلامات الساعة والفتن ، ويوم

القيامة وأهل الجنة وأهل النار ، وبعض الأحاديث المتفرقة الأخرى . وأود أن أذكر للقارىء بأن هناك أحاديث شريفة أخرى كثيرة للرسول الكريم محمد ﷺ تتناول الموضوعات نفسها التي ذكرتها في كتابي هذا ، وهي موجودة في كتب الحديث المشهورة مثل (صحيح البخاري وصحيح مسلم والترمذي والنسائي وأبي داوود وابن ماجه . . الخ) ، ولهذا فإن أراد القارىء المزيد من تلك الأحاديث الشريفة التي تتناول الموضوعات نفسها ، والأبواب الموجودة في هذا الكتاب ، فليرجع إلى كتب الأحاديث ، والصحاح المشهورة .

سابعاً : لقد قمت بترجمة الأحاديث الشريفة الى اللغة الانجليزية بمساعدة أشخاص كثيرين من ذوي الكفاءة العالية في اللغة الانجليزية معتمداً على بعض كتب الأحاديث الشريفة المترجمة في أول الأمر إلا أنني لم أتقيد بها . وكذلك لم أتقيد في ترجمتي للأحاديث الشريفة بالترجمة الحرفية للأحاديث ولكني تقيدت بشرح المعنى العام للأحاديث . وذلك لخصوصية اللغة العربية في بعض الفاظها وتراكيبها حيث لا يوجد مرادف لهذه الألفاظ في اللغة الانجليزية . أما بالنسبة للآيات القرآنية فقد استعنت بالقرآن الكريم المترجم «ترجمة يوسف علي» .

ثامناً : قد يتساءل القارىء غير المسلم عن وجود عبارة ﷺ في كل مرة يذكر فيها اسم النبي ﷺ والسبب في ذلك يعود إلى أن الله عز وجل أمرنا في القرآن الكريم بأن نصلي على النبي ﷺ وذلك إحتراماً وتقديراً له ﷺ .

ونحن المسلمين دائماً نصلي على النبي ﷺ كلما ذكر اسمه لأن ذلك واجب علينا وهو نوع من العبادة وكذلك فانه لا يسمح بطبع أي كتاب ولا تطبع أي جريدة أو مجلة في الدول الاسلامية إلا وتكتب عبارة ﷺ عند ذكر رسول الله ﷺ خاصة أن هذا الكتاب لم أكتب فيه أي شيء إلا بإذن واستشارة علماء الدين بوزارة الشئون الإسلامية

والأوقاف الذين راجعوا هذا الكتاب عدة مرات حيث دققوا على كل كلمة فيه وكل حرف فيه وهكذا طبع هذا الكتاب بعد التدقيق عليه من وزارة الشئون الإسلامية والأوقاف وكذلك وزارة الإعلام بدولة الإمارات العربية المتحدة .

تاسعاً : لقد حرصت أثناء ترجمتي للأحاديث الشريفة على معرفة مدى فهم غير المسلمين من الأوروبيين والأمريكيين لتلك الأحاديث الشريفة المترجمة . لذلك قمت بزيارة بريطانيا والولايات المتحدة الأمريكية لتوزيع تلك الأحاديث الشريفة على أكثر من ستين شخص من الانجليز والأمريكيين . بالاضافة الى عرضي لتلك الأحاديث الشريفة على الأوروبيين والأمريكيين غير المسلمين الموجودين في دولة الامارات العربية المتحدة . حيث وجدت أن بعضهم قد فهمها تماماً . إلا أن الغالبية العظمى منهم أخبروني بأن هناك أحاديث قليلة تحتاج الى توضيح أكثر وذلك للأسباب التالية :

أ) إختلاف ثقافاتهم عنا .

ب) عدم فهم بعضهم لبعض الكلمات الدينية وذلك لعدم إطلاعهم على ما ورد في كتبهم التوراة والانجيل من ألفاظ دينية وكذلك لجهلهم للمفاهيم الدينية والايمانية عموماً .

ج) ان اللغة الانجليزية لغة واسعة وبها مصطلحات وكلمات صعبة كثيرة لا يفهمها الشخص الانجليزي العادي .

ولهذه الأسباب كلها كتبت بعض الملاحظات تحت تلك الأحاديث وذلك لكي أسهل عليهم فهمها . ولهذا فعندما عرضت عليهم تلك الأحاديث الشريفة للمرة الثانية بعد كتابة الملاحظات المطلوبة وجدت أنهم قد فهموها تماماً . والآن أصبحت جميع هذه الأحاديث المترجمة في هذا الكتاب ولله الحمد مفهومة وقد حازت على إعجاب وتقدير كل من قرأها من غير المسلمين .

أود أن أذكر أيضاً إن ردود فعل كل من قرأ هذه الأحاديث سريعة وعظيمة لدرجة أن بعضهم قام بشراء كتب عن تاريخ المسلمين والبعض الآخر أعاد قراءته لتلك الأحاديث عدة مرات مما جعلني أتساءل إذا كانت بعض الأحاديث الشريفة قد أثرت فيهم هكذا فماذا سيحصل لهؤلاء الناس إذا قرأوا القرآن العظيم كله وفهموا معانيه والمعجزات التي فيه ؟؟ .

عاشراً : وأخيراً أود أن أقول بأنني لست بعالم دين متخصص ، وإنما هذا الذي عملته هو اجتهاد شخصي فقط وهو جهد طاقتي ، لا أبتغي منه إلا مرضاة الله ورسوله ، ووضع جزء من التشريع بين يدي القارىء في بلدان العالم المختلفة ، وصولاً بهم إلى قناعة ، ويقين بأن لا إله إلا الله وأن محمداً ﷺ عبده ورسوله إلى الناس كافة .

والله أسأل حسن التوفيق والسداد فهو - وحده - خير هادٍ وخير معين .

عبدالرحيم اسماعيل الفهيم

سيرة الرسول ﷺ (باختصار)

- ولد النبي محمد ﷺ عام ٥٧١م في مكة المكرمة .
- وقد ولد ﷺ يتيمًا حيث توفي والده عبدالله وهو في بطن أمه وعمره شهران . ولهذا لم ير ﷺ والده .
- وما أن بلغ ﷺ ست سنوات حتى توفيت والدته آمنة بنت وهب . فكفله جده لأبيه عبد المطلب وكان عبد المطلب من أصحاب الشأن والنفوذ في مكة المكرمة وشيخاً معظمًا في قبيلته قريش ، وكانت قريش تحتل المكانة الأولى بين القبائل العربية .
- وكان محمد ﷺ يحصل على الاهتمام والحب والعطف الكثير من جانب جده عبد المطلب إلا أن ذلك لم يدم طويلاً فقد توفي جده وعمره ثماني سنوات .
- وبعد وفاة جده كفله عمه أبو طالب .
- وعندما بلغ ﷺ إثني عشر عاماً من العمر سافر مع عمه أبي طالب للتجارة الى بلاد الشام وكانت تلك هي أول رحلة للرسول الكريم ﷺ . وعندما بلغ الخامسة والعشرين من عمره ﷺ سافر ﷺ للشام للمرة الثانية في تجارة للسيدة خديجة بنت خويلد والتي كانت إمرأة غنية وذات شرف ومال . وقد استأجرته خديجة ليتاجر بمالها بعد أن سمعت بأمانته وصدق حديثه وبعد رجوعه من الشام خطبته خديجة لنفسها وعمرها أربعين عاماً وكان عمره ﷺ خمسة وعشرين عاماً عندما تزوج خديجة (رضي الله عنها) .
- وكان ﷺ قبل النبوة وقبل أن يبلغ الأربعين عاماً يسمى بالأمين لأنه كان ﷺ أحسن قومه خلقاً وأصدقهم حديثاً وأعظمهم أمانة وأشدهم حياء وكانت فيه كل الصفات الحميدة من الحلم والصبر والعدل والتواضع والعفة والجود والشجاعة . وكان يبغض الأصنام بغضاً شديداً حتى أنه لم يحضر لها إحتفالاً

أو عيداً . وكذلك لم يشرب الخمر في حياته قط . وهذه كلها من الصفات التي يحلي الله بها أنبياءه ليكونوا على تمام الاستعداد لتلقي وحيه فهم معصومون من الأدناس قبل النبوة وبعدها .

- هذا وقد كان اليهود والنصارى في الجزيرة العربية وأطرافها في ذلك الوقت يتوقعون وينتظرون خروج نبي آخر الزمان حيث كان ذلك مكتوباً عندهم في كتبهم السماوية التوراة والانجيل .
- وفي عام ٦١٠م وعندما بلغ ﷺ الأربعين عاماً نزل عليه جبريل (عليه السلام) بالوحي من عند الله وقرأ عليه أول سورة العلق من القرآن الكريم وهكذا أصبح النبي محمد ﷺ نبياً وهو في سن الأربعين .
- وكان القرآن الكريم ينزل على النبي محمد ﷺ على فترات متقطعة لمدة ثلاثة وعشرين عاماً حسب المناسبات والظروف . والقرآن الكريم هو كلام الله أوحاه الى النبي محمد ﷺ بواسطة الملك جبريل (عليه السلام) وليس لمحمد أو جبريل (عليهما السلام) دخل في هذا الكتاب أبداً ، وكان جبريل عليه السلام يقرأ القرآن على النبي محمد ﷺ فيحفظه النبي ﷺ وبالتالي يبلغ ﷺ ما حفظه من القرآن إلى الناس . وكان ﷺ يأمر كتّاب الوحي بكتابة القرآن الكريم لأنه كان ﷺ أمياً لا يعرف القراءة ولا الكتابة .

هذا وقد كتب القرآن الكريم كله في عهد النبي ﷺ .

- وكانت جزيرة العرب قبل البعثة قد طغى عليها الجهل والظلم فكانوا يعبدون الأوثان حتى بلغ عدد الأصنام ٣٦٠ صنماً بعدد القبائل العربية ، وكان القوي يأكل الضعيف وكانت تكثر بينهم الحروب لاتفه الأسباب كما كان يكثر بينهم النهب والسلب وقطع الطريق على القوافل وكذلك كثر بينهم الرق والربا والزنا وشرب الخمر والقمار وكذلك كانت تدفن بعض البنات وهن أحياء خوفاً من العار أو الفقر وسقطت منزلة المرأة فكانت تورث كما يورث المتاع والدابة ويمنعونها الميراث . ولهذا عندما ظهر النبي محمد ﷺ مبشراً بالاسلام وداعياً الى عبادة إله واحد ومبادىء وقوانين جديدة لم يسمعوا بها من قبل والتي تحث على ترك عبادة الأوثان وكذلك الابتعاد عن

القتل والسلب والربا والزنا والقمار وشرب الخمر وكل مساوىء الجاهلية .
أحدث ذلك إنقلاباً وثورة بين العرب لأن دين الاسلام الذي جاء به النبي محمد ﷺ يدعو الى الايمان بوحدانية الله سبحانه وتعالى وبالبعث بعد الموت وكذلك يدعو الى المساواة بين الناس والعفة وصلة الرحم وحقوق الجار وإيتاء الزكاة . لهذا كله حارب أغلبية مشركي مكة النبي محمد ﷺ بقسوة فقد آذوه واستهزأوا به وكانوا يتهمونه بالجنون أو يزعمون أنه ساحر أو شاعر ويلقبونه بكل الألقاب القبيحة بعد أن كانوا يسمونه بالأمين قبل البعثة وكذلك كانوا يعذبون أصحاب النبي محمد ﷺ بشتى الطرق ويذيقونهم كل أنواع العذاب وقد طردوهم مع النبي محمد ﷺ خارج مكة وفي شعاب مكة لمدة ثلاث سنوات بدون طعام ولا ماء .

- ولكنه ﷺ ظل يدعو الى الاسلام في مكة لمدة ثلاثة عشر عاماً الى أن أمره الله عز وجل بالهجرة الى المدينة وتعتبر الهجرة الى المدينة حدثاً مهمًا في تاريخ الاسلام (حتى أن التقويم الاسلامي يبدأ من الهجرة) لأنه عندما هاجر ﷺ الى المدينة آمن به أهل المدينة ونصروه وهناك أسس أول دولة في الاسلام والتي عاش فيها آخر عشر سنوات من عمره ﷺ .
- وكان ﷺ في المدينة هو الحاكم وهو القاضي وهو قائد الجيش بجانب كونه نبياً ورسولاً لقومه وكذلك أباً وزوجاً .
- وكان ﷺ قائداً ماهراً في إدارة الجيوش وفي فنون القتال فقد خاض معارك كثيرة ضد المشركين واليهود وهي سبع وعشرون غزوة وستون سرية لرد العدوان وازالة العوائق من طريق الدعوة .
- ومع مرور الزمن أصبح الاسلام ينتشر بين الناس في أنحاء الجزيرة العربية عن قناعة ودون إكراه .
- وقد أرسل ﷺ عدة رسائل الى ملوك العالم في ذلك الوقت يدعوهم الى الاسلام فقد أرسل ﷺ رسالة لقيصر ملك الروم والمقوقس أمير مصر والنجاشي ملك الحبشة وكسرى ملك الفرس والمنذر بن ساوى ملك البحرين وجيفر وعبدا ملكي عُمان وهوذه بن علي ملك اليمامة .

- وكان ﷺ قد عقد صلحاً مع أهل مكة لمدة عشر سنوات إلا أنهم نقضوا العهد فساعدوا قبيلة بكر في قتل أفراد كثيرين من قبيلة خزاعة وكانت قبيلة خزاعة في حلف محمد ﷺ ولهذا جهز النبي ﷺ جيشاً قوامه عشرة آلاف مقاتل لفتح مكة وهكذا عرفت مكة أنه لا فائدة من مقاومة النبي محمد ﷺ فاستسلمت له دون قتال .
- وفتح مكة هو الفتح الأعظم بالنسبة للمسلمين لانها مدينة مقدسة يحج اليها النـاسُ جميعـاً وفيهـا الكعبة (البيت الذي رفع قواعده ابراهيم واسماعيل عليهما السلام) وكذلك كانت مكة تحتل المركز القيادي والسياسي والتجاري بين القبائل العربية كما أن النبي محمداً ﷺ قد ولد في مكة وهي بلده وبلد كثـير من صحـابته (رضي الله عنهم) وكانت مكة هي التي تؤلب القبائل وتجمعها لمحاربة رسول الله ﷺ وإيذائه وكان النبي ﷺ يعرف بأن أسهل طريقة لانتشار الدعوة بين العرب هي فتح مكة .
- ودخل ﷺ مكة دخول الخاشع المتواضع لا دخول الفاتح المتعالي حتى تكاد جبهته تمس واسطة رحل ناقته وهو واضِعٌ رأسه تواضعاً لله تعالى وعندما دخل مكة عفا عن أهلها وأمر جنوده بأن لا يمسوا شيئا من أموالهم أو ممتلكاتهم .
- وهكـذا دخـل أهل مكة جميعهم في الاسلام لأنه ﷺ كان يملك القلوب بأخلاقه ومعاملته الطيبة .
- ومن الأشياء التي يجب أن تذكر في فتح مكة أنه ﷺ بجانب عفوه عن أهل مكة قد أمر بهدم كل الأصنام التي كانت تعبد حول الكعبة (البيت الذي رفـع قواعـده ابـراهيم عليه السلام) وعددها ثلاثمائة وستون صنمًا بعدد القبـائـل العـربيـة . وبعد فتح مكة ورجوعه ﷺ للمدينة أصبح الناس يدخلون في الاسلام أفواجاً وجاءت وتتابعت وفود القبائل العربية من شتى أنحاء الجزيرة العربية لمبايعة رسول الله ﷺ على الدخول في الاسلام أو على دفع الجزية اذا أرادوا البقاء على دينهم إذا كانوا يهوداً أو نصارى . وسمي

ذلك العام بعام الوفود حيث كثرت الوفود في ذلك العام لمبايعة رسول الله ﷺ .

- وهكذا استطاع النبي محمد ﷺ أن يوحد القبائل العربية تحت راية الاسلام حيث لم يتمكن أي شخص آخر في تاريخ العرب قبل النبي محمد ﷺ من توحيد القبائل العربية وقد كان ﷺ الحاكم الفعلي لمعظم أنحاء الجزيرة العربية بعد أن كوّن ﷺ أول دولة في الاسلام .
- وفي السنة التالية حج النبي ﷺ وطاف حول الكعبة وألقى خطبة الوداع المشهورة التي قال فيها ﷺ :

«أما بعد أيها الناس اسمعوا مني أبين لكم فإني لا أدري لعلي لا ألقاكم بعد عامي هذا في موقفي هذا ، أيها الناس إن دماءكم وأموالكم حرام عليكم إلى أن تلقوا ربكم كحرمة يومكم هذا في شهركم هذا في بلدكم هذا ، ألا هل بلغت ؟ اللهم فاشهد . فمن كانت عنده أمانة فليؤدّها إلى من ائتمنه عليها ! .» . «. . أيها الناس إن الشيطان قد يئس أن يعبد في أرضكم هذه ولكنه قد رضي أن يطاع فيما سوى ذلك مما تحقرون من أعمالكم» . «أيها الناس إنما المؤمنون إخوة ولا يحل لامرىء مال أخيه إلا عن طيب نفس منه ، ألا هل بلغت ؟ اللهم اشهد ، فلا ترجعنّ بعدي كفاراً يضرب بعضكم رقاب بعض فإني قد تركت فيكم ما إن أخذتم به لم تضلوا بعده كتاب الله . ألا هل بلغت ؟ اللهم أشهد . أيها الناس إنّ ربكم واحد وإنّ أباكم واحد كلكم لآدم وآدم من تراب ، أكرمكم عند الله أتقاكم ، ليس لعربي فضل على عجمي إلا بالتقوى . الا هل بلغت ؟ اللهم اشهد ، فليبلغ الشاهد منكم الغائب» .

- وفي عام ٦٣٣م توفي النبي ﷺ وعمره ثلاث وستون سنة قمرية أي ما يعادل

واحداً وستين سنة شمسية وعند وفاته ﷺ خرج أبو بكر رضي الله عنه على الناس قائلاً : «ألا من كان يعبد محمداً فان محمداً قد مات ومن كان يعبد الله فإن الله حي لا يموت» . ثم تلا الآية القرآنية «انك ميت وإنهم ميتون» . (سورة الزمر الآية رقم ٣٠) . والآية القرآنية «وما محمد إلا رسول قد خلت من قبله الرسل أفإن مات أو قتل انقلبتم على أعقابكم ومن ينقلب على عقبيه فلن يضر الله شيئاً وسيجزي الله الشاكرين» . (سورة آل عمران الآية رقم ١٤٤) .

- ثم دفن ﷺ في منزله وفي نفس الموضع الذي توفي فيه في غرفة السيدة عائشة بنت أبي بكر رضي الله عنهما والملاصقة لمسجده الشريف . وبعد ذلك تم توسيع المسجد النبوي وضم منزل النبي ﷺ الى التوسعة بحيث أصبح منزله الآن في داخل المسجد الشريف بالمدينة المنورة .

- ويزور اليوم ملايين المسلمين مسجد الرسول الكريم ﷺ وقبره الشريف في المدينة المنورة على مدار السنة وخاصة عند أدائهم فريضة الحج .
- وفي أقل من قرنين من الزمان بعد وفاة الرسول محمد ﷺ حمل المسلمون الرسالة الخالدة وأصبح الاسلام ينتشر في كل ربوع الأرض حتى وصل الصين شرقاً وأسبانيا غرباً ، وأصبحت الدولة الاسلامية أكبر دولة عرفها التاريخ الانساني حيث كانت تعاليم الاسلام هي الدافع لانتصارات المسلمين الباهرة والمذهلة عبر التاريخ .
- واليوم هناك أكثر من ألف مليون مسلم في العالم معظمهم منتشرون في ستة وأربعين دولة اسلامية في آسيا وأفريقيا . وتعتبر أندونيسيا أكبر دولة اسلامية ، كما أن هناك ملايين المسلمين في دول غير اسلامية منهم مائة وعشرون مليون مسلم في الهند وأكثر من مائة مليون مسلم في الصين وستة وستون مليون مسلم في الاتحاد السوفييتي .

لمحة تاريخية عن مدينة مكة المكرمة وبناء الكعبة

تعتبر مكة المكرمة من أقدس مدن المسلمين حيث يوجد فيها الكعبة المشرفة والمسجد الحرام ، والى الكعبة المشرفة يتوجه المسلمون في شتى بقاع الأرض لاداء صلواتهم خمس مرات في اليوم والى مكة المكرمة يتوجه المسلمون لاداء فريضة الحج أو لاداء العمرة وهي زيارة بيت الله الحرام في موسم الحج أو في غيره تطبيقاً لأمر الله تعالى ولاداء فريضة الاسلام الخامسة .

وبمكة المكرمة ولد رسول الله ﷺ ، وبها هبط جبريل عليه السلام بوحي السماء برسالة الاسلام لاخراج الناس من الظلمات الى النور .

إن نشوء وإزدهار مدينة مكة المكرمة وبناء الكعبة ترجع إلى أن النبي ابراهيم (عليه السلام) رفع قواعد ذلك البيت في مكة بأمر من الله سبحانه وتعالى وبمساعدة إبنه اسماعيل (عليه السلام) أما قصة بناء ذلك البيت فهي باختصار أن النبي ابراهيم عليه السلام كانت له زوجة صالحة اسمها ساره غير أن ساره لم تنجب فأشارت على زوجها ابراهيم (عليه السلام) بأن يتزوج خادمتها هاجر ولكن ما أن تزوج ابراهيم (عليه السلام) الخادمة هاجر وأنجبت منه اسماعيل (عليه السلام) حتى دبت الغيرة في نفس زوجته الأولى ساره التي أشارت على ابراهيم (عليه السلام) وطلبت منه أن يبعدها عنها «فأمره الله عز وجل أن يذهب بها إلى مكة أو المكان الذي تقع فيه مكة اليوم» فذهب بهاجر وبابنها اسماعيل (عليه السلام) وهي ترضعه فسار بهما حتى وضعهما حيث مكة اليوم وليس بمكة يومئذ أحد وليس بها ماء ولا أشجار . فتركهما هناك ووضع عندهما جراباً فيه تمر ، وسقاء فيه ماء .

ثم عاد ابراهيم منطلقا فتبعته أم اسماعيل ، وقالت : يا ابراهيم . . أين تذهب وتتركنا بهذا الوادي الذي ليس به أنيس ولا شيء ؟ وقالت له ذلك مرارا

وجعل لا يلتفت اليها ، فقالت له : الله أمرك بهذا ؟ قال : نعم . قالت : اذن لا يضيعنا . ثم رجعت .

فانطلق ابراهيم (عليه السلام) ، حتى استقبل بوجهه البيت ، ثم دعا بهذه الدعوات ورفع يديه قائلاً : «ربنا انى أسكنت من ذريتي بواد غير ذي زرع عند بيتك المحرم ربنا ليقيموا الصلاة فاجعل أفئدة من الناس تهوى اليهم وارزقهم من الثمرات لعلهم يشكرون» (سورة ابراهيم ، الآية ٣٧) .

وجعلت أم اسماعيل ترضع اسماعيل وتشرب من ذلك الماء ، حتى اذا نفذ ماء السقاء عطشت وعطش ابنها ، وجعلت تنظر اليه يتلوى – أو قال يتلبط – فانطلقت كراهية أن تنظر اليه ، فوجدت الصفا أقرب جبل في الأرض يليها ، فقامت عليه ثم استقبلت الوادي تنظر هل ترى أحدا ، فلم تر أحدا . فهبطت من الصفا حتى اذا بلغت بطن الوادي رفعت طرف درعها ، ثم سعت سعي الانسان المجهود حتى جاوزت الوادي ثم أتت المروة فقامت عليها ، ونظرت هل ترى أحدا ، فلم تر أحدا ، فعلت ذلك سبع مرات .

وعندما رجعت لابنها اسماعيل (عليه السلام) رأت المعجزة فقد انفجرت عين ماء تحت قدمي طفلها اسماعيل (عليه السلام) وسميت تلك العين أو البئر ببئر زمزم .

وفي يوم من الأيام مر بها بعض العرب من قبيلة جرهم الذين رأوا من بعيد طائراً يدور على ماء فعرفوا أن هناك ماءً في هذا المكان فأقبلوا على أم اسماعيل عند الماء ، فقالوا : أتأذنين لنا أن ننزل عندك ؟ قالت : نعم . ولكن لا حق لكم في الماء عندنا . قالوا : نعم .

فألفت ذلك أم اسماعيل وهي تحب أن تأنس بهم ، فنزلوا وأرسلوا الى أهليهم فنزلوا معهم حتى كان بها أهل أبيات منهم .

وعندما رجع ابراهيم (عليه السلام) لذلك المكان (الذي يسمى اليوم بمكة) وذلك لزيارة ابنه اسماعيل ، قام ابراهيم (عليه السلام) برفع قواعد الكعبة بأمر من الله سبحانه وتعالى بمساعدة ابنه اسماعيل (عليه السلام) .

وهكذا استجاب الله سبحانه وتعالى لدعاء ابراهيم (عليه السلام) فمع

مرور السنوات والقرون أصبحت مكة مركزاً للقوافل في الجزيرة العربية وأصبحت مركزاً تجارياً هاماً في الجزيرة العربية وكذلك مقصداً للحجاج الذين يأتون إليها لزيارة الكعبة (البيت الذي رفع قواعده ابراهيم «عليه السلام») إلا أنه مع مرور السنوات والقرون انحرف العرب وأصبحوا يعبدون الأصنام والتماثيل التي بنوها حول الكعبة بدلاً من أن يعبدوا الله وحده الذي هو ربهم ورب ابراهيم (عليه السلام) . وأدخلوا في الحج أعمالاً لم يأمر بها الله تعالى .

وهكذا أصبح العرب يعبدون الأصنام حول الكعبة وفي مختلف أنحاء الجزيرة العربية الى أن بعث الله النبي محمداً ﷺ الذي هدم الأصنام حول الكعبة وكذلك طهر كل الجزيرة العربية من عبادة الأوثان وأمرهم بأن يعبدوا الله وحده .

واليوم يذهب ملايين المسلمين سنوياً إلى مكة المكرمة لأداء فريضة الحج وهي فريضة واجبة على كل مسلم مقتدر مرة واحدة في حياته فالمسلمون يذهبون إلى مكة للطواف حول الكعبة وكذلك يسعون بين الصفا والمروة سبع مرات وكذلك يشرب الحجاج من ماء بئر زمزم [التي ظهرت تحت قدمي اسماعيل (عليه السلام)] .

ويحتفل المسلمون بنحر الذبائح في يوم العيد اقتداء بأبي الأنبياء ابراهيم (عليه السلام) حيث افتدى الله عز وجل اسماعيل بكبش من الجنة وقصة ذلك أن ابراهيم (عليه السلام) رأى في المنام أنه يؤمر بذبح ولده . فأراد ابراهيم (عليه السلام) ذبح ابنه إمتثالاً لأمر الله وكان ذلك اختباراً من الله لابراهيم وعندما أضجع ابراهيم ابنه اسماعيل كما تضجع الذبائح وأَمَرَّ السكين على حلقه لم تقطع شيئاً وفي هذه الاثناء نزلت الرحمة الربانية لإنقاذه والابقاء عليه وفدائه وجاء الملك بكبش من الجنة قدمه لابراهيم عليه السلام ليذبحه عوضاً عن ابنه اسماعيل عليه السلام .

وقد ذكرت القصة في القرآن الكريم بقوله تعالى : «فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ . قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ

سَتَجِدُني إن شَاءَ اللهُ مِنَ الصَّابِرينَ . فَلَمَّا أَسلَمَا وَتَلَهُ لِلْجَبِين . وَنَادَيْنَاهُ أَن يَا إِبْرَاهِيمُ . قَدْ صَدَّقْتَ الرُّؤيَا ، إِنَّا كَذَلِكَ نَجزي المُحْسِنِينَ . إنَّ هَذا لَهُوَ البَلاءُ المُبِينُ . وَفَدَيناهُ بِذِبْحٍ عَظِيم» . (سورة الصافات الآية ١٠٢-١٠٧)
ولهذا السبب يحتفل المسلمون بذلك اليوم فيذبحون الذبائح وهذا اليوم هو عيد الأضحى المبارك وهو من أكبر الأعياد عند المسلمين حيث يحتفل به المسلمون في كل أقطار العالم .

ملاحظة :

الكعبة هي أول بيت لله أسس في الأرض وقد كانت الكعبة المشرفة موجودة منذ أيام آدم عليه السلام وكل الذي فعله ابراهيم عليه السلام أنه رفع القواعد مع ابنه اسماعيل عليه السلام .

الأبــواب

صفحة

باب الصدقات وعمل الخير

١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :
قَالَ رَسُولُ اللهِ ﷺ : «كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ : تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ ، وَتُعِيْنُ الرجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ ، وَبِكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ ، وَتُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ» .

(رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ، واللفظ لمسلم)

٢ - عَنْ عَدِيِّ بن حَاتِمٍ رضي الله عنه قال :
قال رسولُ اللهِ ﷺ : «اتَّقُوا النَّارَ وَلَوْ بِشِقِ تَمْرَةٍ فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ» .

(رواه البخاري ومسلم)

٣ - عن أبي ذر جندب بن جنادة رَضِيَ اللَّهُ عَنْهُ :
قال لي النبيُّ صلى الله عليه وآله وسلم : «لَا تَحْقِرَنَّ مِنَ المَعْرُوفِ شَيْئاً وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلِيقٍ» .

(رواه مسلم)

٤ - عن أبي موسى الأشعري رضي الله عنه :

عن النبيِّ ﷺ قال : «عَلَى كُلِّ مُسْلمٍ صَدَقَةٌ» قالَ : أَرَأَيْتَ إنْ لَمْ يَجدْ ؟ قالَ : «يَعْمَل بِيَديْهِ فَيَنْفَع نَفْسَه وَيَتَصَدَّق» : قالَ : أَرَأَيْتَ إنْ لَمْ يَسْتَطِعْ ؟ قالَ : «يُعِينُ ذا الْحَاجَةِ الْمَلْهُوفَ» قالَ : أَرَأَيْتَ إن لَمْ يَسْتَطِعْ قالَ : «يَأْمُرُ بِالمَعْرُوفِ أو الْخَيْرِ» قالَ : أَرَأَيْتَ إنْ لَمْ يَفْعَلْ ؟ قالَ : «يُمْسِكُ عَنِ الشَّرِّ فَإِنَّهَا صَدَقَةٌ» .

(رواه البخاري ومسلم)

٥ - عَنْ جَابِرٍ رضي الله عنه قال :

قال رسول الله ﷺ : «كُلُّ مَعْرُوفٍ صَدَقَةٌ» .

(رواه البخاري ومسلم)

٦ - عن جابرٍ رَضِيَ اللَّهُ عَنْهُ قال :

قال رسول الله ﷺ : «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْساً إلاَّ كَانَ مَا أُكِلَ مِنْهُ لَهُ صَدَقَةٌ ، وَمَا سُرِقَ مِنْه لَه صَدَقَة ، وما أَكلَ السَّبُعُ منه فهو له صدقة ، وما أكلت الطيرُ فهو له صدقة ، ولا يَرْزَؤه أَحَدٌ إلاَّ كَانَ لَه صَدَقَةٌ» .

(رواه مسلم)

وفي رواية له عن أنس رضي الله عنه :

«لا يَغْرِسُ مُسْلِمٌ غَرْساً ، وَلا يَزْرَع زَرْعاً ، فَيأكُلُ مِنْه إنْسَانٌ وَلا دَابَّةٌ وَلا شَيءٌ إلاَّ كَانَتْ لَه صَدَقَةً» .

٧ - عن أبي هريرة رضي الله عنه قال :

جَاءَ رجلٌ إلى النَّبيِّ ﷺ ، فقال يا رسول الله : أيُّ الصَّدَقَةِ أعْظَمُ أجْراً ؟ قَالَ : «أنْ تَصَدَّقَ وَأَنْتَ صَحيحٌ شَحيحٌ تَخْشَى الْفَقْرَ ، وَتَأْمُلُ الْغِنَى ، وَلا تُمْهِلْ حَتَّى إذا بَلَغَت الْحُلْقُومَ . قُلْتَ : لِفُلانٍ كَذَا وَلِفُلانٍ كَذَا ، وَقَدْ كَانَ لِفُلان» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

٨ - عن أبي هريرة رَضِيَ اللَّهُ عَنْهُ ، قال :

قال رسولُ الله ﷺ : «لَيْسَ المِسْكِينُ الّذي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ ، وَلا اللُّقْمَةُ وَاللُّقْمَتَانِ إنَّمَا المِسْكِينُ الَّذي يَتَعَفَّفُ» .

(رواه البخاري ومسلم)

وفي رواية في «الصحيحين» : «لَيْسَ المِسْكِينُ الَّذي يَطُوفُ عَلَى النَّاسِ تَرُدُّهُ اللُّقْمَةُ واللُّقْمَتَان ، وَالتَّمْرَةُ والتَّمرتَانِ ، وَلَكِنَّ المِسْكِينَ الَّذي لا يَجِدُ غِنَىً يُغْنِيه ، وَلا يُفْطَنُ بِهِ فَيُتَصَدَّقَ عَلَيْهِ ، وَلا يَقُومُ فَيَسْأَلَ النَّاسَ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

٩ - عَنْ أبي سروْعَـةَ - بكسرِ السينِ المهملةِ وفتحها - عقبَةَ بْنِ الْحَارِثِ رضي الله عنه قال :

صَلَّيْتُ وَرَاءَ النَّبيِّ ﷺ بالمَدينَةِ الْعَصْرَ ، فَسَلَّمَ ثُمَّ قَامَ مُسْرِعاً فَتَخَطَّى رِقَابَ النَّاسِ إلَى بَعْضِ حُجَرِ نسَائِهِ ، فَفَزِعَ النَّاس منْ سُرْعَتِه ، فخَرَجَ عَلَيْهِمْ ، فَرَأى أنَّهُمْ قَدْ عَجبوا منْ سُرْعته ، قَالَ : «ذكَرْت شَيْئاً منْ تِبْرٍ عنْدَنَا ، فَكَرِهْت أنْ يَحْبسَنِي ، فَأَمَرْت بقسْمَته» .

(رواه البخاري)

وفي رواية له :

«كُنْتُ خَلَّفْتُ في الْبَيْتِ تبْراً منَ الصَّدَقَةِ ، فَكَرِهْت أنْ أُبَيِّتَه» .

«التِّبْر» : قطعَ ذَهَبٍ أوْ فضَّة .

١٠ - عن أبي ذرٍ جُنْدَبِ بن جُنَادَةَ رضي الله عنه قال :

قلت يا رسول الله ، أيُّ الأَعْمَالِ أفْضَلُ ؟ قال : «الإيمانُ باللهِ ، وَالجهَادُ في سَبيلِهِ» . قُلْتُ : أيُّ الرِّقَابِ أفْضَلُ ؟ قال : «أَنْفَسُهَا عِنْدَ أَهْلِهَا ، وَأَكْثَرُهَا ثَمَناً» . قُلْتُ : فَإنْ لَمْ أَفْعَلْ ؟ قال : «تُعينُ صَانِعاً أَوْ تَصْنَعُ لِأخْرَقَ» . قُلْتُ : يا رَسول الله أَرَأيْتَ إنْ ضعفتُ عَنْ بَعْضِ الْعَمَلِ ؟ قال : تَكُفُّ شَرَّكَ عَنِ النَّاسِ فَإنها صَدَقَةٌ عَلى نَفْسِكَ» .

(رواه البخاري ومسلم ، واللفظ لمسلم)

١١ - عن أبي مَسْعُودٍ الْبَدْرِيِّ رضي الله عنه :

عن النبي ﷺ قال : «إذا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِه نَفَقَةً يَحْتَسِبُهَا فَهِيَ لَهُ صَدَقَةٌ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

١٢ - عن سَلْمَانَ بنِ عامرٍ رضي الله عنه :

عن النبيِّ ﷺ قال : «الصَّدَقَةُ على المِسْكِينِ صَدَقَةٌ ، وَعَلى ذِي الرَّحِمِ ثِنْتَانِ : صَدَقَةٌ وَصِلَةٌ» .

(رواه الترمذي)

١٣ - عن أبي هريرة رضي الله عنه :

عن النبيِّ ﷺ قال : «سَبْعَةٌ يُظِلُّهُمُ الله في ظِلِّهِ يَوْمَ لا ظِلَّ إلَّا ظِلُّهُ : إمَامٌ عَدْلٌ ، وَشَابٌّ نَشَأَ في عِبَادَةِ الله عَزَّ وَجَلَّ ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ في المَسَاجِدِ ، وَرَجُلان تَحَابَّا في اللهِ اجْتَمَعَا عَلَيْه وتفرَّقا عليهِ ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ منصبٍ وَجَمَالٍ ، فقالَ : إنِّي أخافُ الله ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فأخفاها حَتَّى لا تَعْلَمُ شِمَالُهُ ما تُنْفِقُ يمينُهُ ، وَرَجُلٌ ذَكَرَ الله خَالِياً فَفَاضَتْ عَيْنَاهُ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

١٤ - عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :

قَالَ رَسُوْلُ اللهِ ﷺ : «السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسْكِيْنِ كَالمجاهد فِي سَبيلِ اللهِ» وَأَحْسِبُهُ قَالَ : «كَالْقَائِمِ لا يَفْتُرُ وَكَالصَّائِمِ لا يُفْطِرُ» .

(رواه البخاري ومسلم)

١٥ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قَالَ :

قَالَ رَسُوْلُ اللهِ ﷺ : «مَنْ آوى يَتِيْماً إلى طَعَامِه وَشَرَابه أَوْجَبَ اللهُ لَهُ الْجَنَّةَ الْبَتَّةَ إلاَّ أنْ يَعْمَلَ ذَنْباً لا يُغْفَرُ ، وَمَنْ عَالَ ثَلاثَ بَناتٍ أَو مِثْلُهُنَّ مِنَ الأَخَوَاتِ فَأَدَّبَهُنَّ وَرَحِمَهُنَّ حَتَّى يُغْنِيَهُنَّ اللهُ أَوْجَبَ اللهُ لَهُ الْجَنَّةَ فَقَالَ رَجُلٌ يَا رَسُوْلَ اللهِ أَوِ اثْنَتَيْنِ قَالَ أَوِ اثْنَتَينِ» .

(شرح السنة للبغوي)

١٦ - عَنْ أَبِي ذَرٍ رَضِيَ اللهُ عَنْهُ :

أَنَّ نَاساً مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ قَالُوا لِلنَّبِيِّ ﷺ : يَا رَسُولَ اللهِ ، ذَهَبَ أَهْلُ الدُّثُورِ بالأُجُورِ ، يُصَلُّونَ كَمَا نُصَلِّي ، وَيَصُومُونَ كَمَا نَصُومُ ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ . قَالَ : «أَوَلَيْس قَدْ جَعَلَ اللهُ لَكُمْ مَا تَصَدَّقُونَ ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةً ، وَكُلِّ تَكْبِيرَةٍ

صَدَقَةً ، وكُلِّ تَحْمِيدَةٍ صَدَقَةً ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةً ، وَأَمْرٍ بالمَعْرُوفِ صَدَقَةً ، وَنَهْيٍ عَنْ مُنْكرٍ صَدَقَةً ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةً» .

قَالُوا : يَا رَسُولَ اللهِ أَيَأْتِي أَحَدُنَا شَهْوَتَهُ وَيكُونُ لَهُ فِيهَا أَجْرٌ ؟ قَالَ : «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ ، أَكَانَ عَلَيْهِ وِزْرٌ ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلاَلِ كَانَ لَهُ أَجْرٌ» .

(رَوَاهُ مُسْلِمٌ)

١٧ - عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمٍ الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ :

قَالَ رَسُولُ اللهِ ﷺ : «الطُّهُورُ شَطْرُ الإِيمَانِ ، وَالْحَمْدُ للهِ تَمْلأُ الْمِيزَانَ ، وسُبْحَانَ اللهِ وَالْحَمْدُ للهِ تَمْلآنِ - أَو تَمْلأُ - مَا بَيْنَ السَّماءِ والأَرْضِ ، وَالصَّلاَةُ نُورٌ ، وَالصَّدقَةُ بُرْهَانٌ ، وَالصَّبْرُ ضِيَاءٌ ، والْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ . كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا» .

(رَوَاهُ مُسْلِمٌ)

باب الأخلاق والصفات الحميدة

١٨ - عَنْ أَبي هُرَيْرَةَ رضِي اللهُ عَنْهُ قَالَ :
قَالَ رسولُ الله ﷺ : «إنَّ اللهَ لا يَنْظُرُ إلَى أَجْسَامِكُمْ ، وَلا إلَى صُوَرِكُمْ ، وَلَكِنْ يَنْظُرُ إلى قُلُوبِكُمْ وأَعْمالِكُمْ» .

(رواه مسلم)

١٩ - عن عِيَاض بن حِمَارٍ رضي الله عنه قال :
قال رسولُ الله ﷺ : «إنَّ اللهَ أوحَى إلـيَّ أَنْ تَوَاضَعُوا حتى لا يَفْخَرَ أَحَدٌ عَلى أَحَدٍ ، وَلا يَبغِيَ أَحَدٌ عَلى أَحَدٍ» .

(رواه مسلم)

٢٠ - عن عبدالله بن عمرو بن العاص رضي الله عنهما قال :
لم يكن رسولُ الله ﷺ فَاحِشاً ولا مُتَفَحِّشاً . وكانَ يَقُولُ : «إنَّ من خِيارِكُم أَحَاسِنَكُم أَخْلاقاً» .

(رواه البخاري ومسلم ، واللفظ لمسلم)

٢١ - عَنْ أَبِي مُوْسَى رَضِيَ اللهُ عَنْهُ قَالَ :
قَالَ رَسُوْلُ اللهِ ﷺ : «إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلاَثاً فَلَمْ يُؤْذَنْ لَهُ فَلْيَرْجِعْ» .

(رواه البخاري ومسلم)

٢٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :
قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : «إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ» .

(رواه أبو داود)

٢٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :
قَالَ رَسُوْلُ اللهِ ﷺ : «إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيْثِ وَلاَ تَحَسَّسُوْا وَلاَ تَجَسَّسُوْا وَلاَ تَنَاجَشُوْا وَلاَ تَحَاسَدُوا وَلاَ تَبَاغَضُوْا وَلاَ تَدَابَرُوا وَكُوْنُوْا عِبَادَ اللهِ إِخْوَاناً» .

(رواه البخاري ومسلم)

٢٤ - عن أَنس رضِي الله عنه :
عن النبي ﷺ قال : «يَسِّرُوا وَلا تُعَسِّرُوا . وَبَشِّرُوا وَلا تُنَفِّرُوا» .

(رواه البخاري ومسلم)

٢٥ - عَنْ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ :
سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ «إِنَّكَ إِذَا اتَّبَعْتَ عَوْرَاتِ النَّاسِ أَفْسَدْتَهُمْ» .

(شعبُ الايمان للبيهقي)

٢٦ - عَنْ أَبِي أَيُّوْبَ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ :
قَالَ رَسُوْلُ اللهِ ﷺ : «لا يَحِلُّ لِلرَّجُلِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاثِ لَيَالٍ يَلْتَقِيَانِ فَيُعْرِضُ هذَا وَيُعْرِضُ هذَا وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلامِ» .

(رواه البخاري ومسلم ، واللفظ لمسلم)

٢٧ - عَنَ ابنِ عَبَّاس رَضِيَ اللهُ عَنْهُما قَالَ :
قَالَ رَسُولُ اللهِ ﷺ لأَشَجِّ عَبْدِ الْقَيْس : «إِنَّ فيك خَصْلَتَيْنِ يُحِبُّهُمَا اللهُ : الحِلْمُ والأَنَاةُ» .

(رَوَاهُ مُسْلم)

٢٨ - عن عائشة رضي الله عنها قالت :
قال رسول الله ﷺ : «إِنَّ اللهَ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ»

(رواه البخاري ومسلم ، واللفظ للبخاري)

٢٩ - عن عائشة رَضِيَ اللهُ عَنْها :
أن النبيَّ ﷺ قال : «إنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفْقَ ، وَيُعْطِي عَلى الرِّفقِ مالا يُعْطِي عَلى العُنفِ وَمَا لا يُعْطِي عَلى مَاسِوَاهُ» .

(رواه مسلم)

٣٠ - عن عائشة رَضِيَ اللهُ عَنْها :
أن النبيَّ ﷺ قال : «إنَّ الرِّفق لا يَكُونُ فِي شَىءٍ إلَّا زَانَهُ ، وَلا يُنْزَعُ مِنْ شَىءٍ إلَّا شَانَهُ» .

(رواه مسلم)

٣١ - عن النَّواسِ بنِ سَمعانَ رضي الله عنه :
عن النبيِّ ﷺ قال : «البِرُّ حُسنُ الخُلُقِ ، وَالإِثْمُ ما حاكَ في نَفْسِكَ ، وكَرِهْتَ أنْ يَطَّلِعَ عَلَيْهِ النَّاسُ» .

(رواهُ مسلم)

٣٢ - عنْ عبداللهِ بن عَمْرو بنِ العَاصِ رضي الله عنهُما :
أَنَّ رَجُلاً سَألَ رسول الله ﷺ : أَيُّ الإسلامِ خَيْرٌ؟ قال : «تُطْعِمُ الطَّعَامَ ، وَتَقْرَأُ السَّلامَ عَلى مَنْ عَرَفتَ وَمَنْ لم تَعْرِفْ» .

(رواه البخاري ومسلم)

٣٣ - عن أبي هُريرة رضيَ اللهُ عنه :
أنَّ رسولَ الله ﷺ قال : «مَا نَقَصت صَدَقَةٌ مِنْ مَالٍ ، وَما زَادَ اللهُ عَبْداً بِعَفْوٍ إلَّا عِزّاً ، وَما تَوَاضَعَ أَحَدٌ لله إلَّا رَفَعَهُ الله عزَّ وَجَلَّ» .

(رواه مسلم)

٣٤ - عن أبي هريرة رضي الله عنه :
أن رسول الله ﷺ قال : «يُسَلِّمُ الرَّاكِبُ عَلى المَاشي ، وَالماشي عَلى القَاعِدِ ، وَالقَلِيلُ عَلى الكَثِيرِ» .

(رواه البخاري ومسلم)

وفي روايَةٍ للبخاري : «وَالصَّغِيرُ عَلى الكَبِيرِ» .

٣٥ - عن أَبِي أُمَامَةَ صُدَيِّ بن عَجْلانَ البَاهِلِيِّ رضي اللهُ عنه قال :
قال رسولُ الله ﷺ : «إنَّ أَوْلى النَّاسِ بِاللهِ مَنْ بَدَأَهم بالسَّلامِ» .

(رواه أبو داود)

ورواه الترمذي عن أبي أُمَامَةَ رضي الله عنه :
قِيلَ : يا رسول اللهِ ، الرَّجُلانِ يَلْتَقِيانِ ، أَيُّهُمَا يَبْدأُ بِالسَّلامِ ؟
قال : «أَوْلاهُمَا بِاللهِ تعالى» .

(رواه الترمذي)

٣٦ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ :
قَالَ رَسُوْلُ اللهِ ﷺ «لَا تَسُبُّوا الأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إلى مَا قَدَّمُوْا» .

(رواه البُخَاري) .

٣٧ - عَنْ بَهْزِ بْنِ حَكِيْمٍ عَنْ أَبِيْهِ عَنْ جَدِّه (رضي الله عنه) قَالَ :
قَالَ رَسُوْلُ اللهِ ﷺ : «وَيْلٌ لِمَنْ يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيْلٌ لَهُ وَيْلٌ لَهُ» .

(رواه أحمد)

٣٨ - عن أبي هريرة رضي الله عنه :
أن رسول الله ﷺ قال : «أَتَدْرُونَ مَا الْمُفْلِسُ ؟» قَالُوا : الْمُفْلِسُ فِيْنَا مَنْ لا دِرْهَمَ لَهُ وَلا مَتَاعَ فقال : «إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي مَنْ أتىٰ يَوْمَ الْقِيَامَـةِ بِصَـلاةٍ وَصِيَامٍ وَزكَاةٍ ، وَيَأتِي قَدْ شَتَمَ هذَا ، وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذا ، وَسَفَكَ دَمَ هذَا ، وَضَرَبَ هذَا ، فَيُعْطَى هذَا مِنْ حَسَنَاتِهِ ، وَهَذَا مِنْ حَسَنَاتِهِ ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يَقْضِي مَا عَلَيْهِ ، أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْه ، ثُمَّ طُرِحَ في النَّار» .
(رواه مسلم والترمذي)

٣٩ - عن أبي العباس سهل بن سعدٍ الساعِدِيِّ رضي الله عنه قال : مَرَّ رَجُلٌ على النبيِّ ﷺ ، فقال لرَجُلٍ عِنْدَهُ جَالِسٍ : «مَارَأْيُكَ في هذَا ؟» فقال : رَجُلٌ مِنْ أَشْرَافِ النَّاسِ ، هذَا واللهِ حَرِيٌّ إنْ خَطَبَ أنْ يُنْكَحَ وَإنْ شَفَعَ أَنْ يُشَفَّعَ . فَسَكَتَ رسولُ الله ﷺ ، ثُمَّ مَرَّ رَجُلٌ آخَرُ ، فقال له رسولُ الله ﷺ : «مَارَأْيُكَ في هذَا ؟» فقال : يا رسول الله هذَا رَجُلٌ مِنْ فُقَرَاءِ المُسْلِمِينَ هذَا حَرِيٌّ انْ خَطَبَ أَنْ لا يُنْكَحَ ، وَإنْ شَفَعَ أَنْ لا يُشَفَّعَ ، وَإنْ قَالَ أَنْ لا يُسْمَعَ لِقَوْلِهِ . فقال رسولُ الله ﷺ : «هذَا خَيْرٌ مِنْ مِلءِ الأَرْضِ مِثْلَ هذَا» .

(رواه البخاري ومسلم)

٤٠ - عن جرير بن عبدالله رضي الله عنه قال :
قال رسول الله ﷺ : «مَنْ لا يَرْحَمْ النَّاسَ لا يَرْحَمْهُ اللهُ» .

(رواه البخاري ومسلم)

٤١ - عن جرير بن عبدالله رضي الله عنه قال :
سمعتُ رسول الله ﷺ يَقُولُ : «مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الخَيْرَ كُلَّهُ» .

(رواه مسلم)

٤٢ - عن عبدالله بن مسعود رضي الله عنه قال :

قال رسول الله ﷺ : «ألا اخْبِركُمْ بِمَنْ يَحْرُمُ عَلى النَّارِ - أوْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ ؟ - تَحْرُمُ عَلى كُلِّ قَرِيبٍ هَيِّنٍ لَيِّنٍ سَهْلٍ» .

(رواه الترمذي)

٤٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ :

أَنَّ النَّبيَّ ﷺ قَالَ : «مَنْ عَادَ مَرِيضاً أَوْ زَارَ أخاً في اللهِ ناداهُ منادٍ أَن طبت وطاب ممشاك وَتَبوَّأتَ في الْجَنَّةِ مَنْزِلاً» .

(رواه الترمذي)

٤٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :

قَالَ رَسُوْلُ اللهِ ﷺ : «الْمَرْءُ عَلى دِيْنِ خَلِيْلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ» .

(رواه أحمد)

٤٥ - عن عبدِاللهِ بن مسعُودٍ رضيَ اللهُ عنه :

عن النبيِّ ﷺ قال : «لا يَدْخُل الجَنَّةَ مَنْ كانَ في قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْـرٍ» فقـالَ رَجُـلٌ : إنَّ الرَّجُلَ يحِبُّ أَنْ يَكُونَ ثَوْبُه حَسَناً ، ونَعْلُهُ حَسَنَة ؟ قال : «إنَّ اللهَ جَمِيلٌ يحِبُّ الجَمالَ الكِبْرُ بَطَرُ الحَقِّ وغَمْطُ النَّاسِ» .

(رواه مسلم)

٤٦ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ :
قَالَ رَسُوْلُ اللهِ ﷺ : «لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيْرَنَا وَلَمْ يُوَقِّرْ كَبِيْرَنَا» .

(رواه الترمذي)

٤٧ - عن عبدالله بن عَمْرو بن الْعَاص رضي الله عنهما :
عن النَّبيِّ ﷺ قال : «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللهُ عَنْهُ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

٤٨ - عن أبي قَتَادَةَ الْحَارِثِ بن رِبْعِي رضي الله عنه قال :
قال رسول الله ﷺ : «إنِّي لأَقُومُ في الصَّلاةِ ، وَأُرِيدُ أَنْ أُطَوِّلَ فِيهَا ، فَأَسْمَعَ بُكَاءَ الصَّبِيِّ ، فَأَتَجَوَّزَ في صَلاتِي كَرَاهِيَةَ أَنْ أَشُقَّ عَلَى أُمِّهِ» .

(رواه البخاري)

٤٩ - عَنْ عِيَاضِ بْنِ حِمَارٍ رَضِيَ اللهُ عَنْهُ قَالَ :
قَالَ رَسُوْلُ اللهِ ﷺ : «مِنْ أَهْلِ الْجَنَّةِ رَجُلٌ رَحِيْمٌ رَقِيقُ الْقَلْبِ لِكُلِّ ذِي قُرْبى وَمُسْلِمٍ» .

(رواه مسلم)

٥٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :

قَالَ رَسُوْلُ اللهِ ﷺ : «لِلْمُؤْمِنِ على الْمُؤْمِنِ سِتُّ خِصَالٍ : يَعُوْدُهُ إِذَا مَرِضَ ، وَيَشْهَدُهُ إِذَا مَاتَ ، وَيُجِيْبُهُ إِذَا دَعَاهُ ، وَيُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ ، وَيُشَمِّتُه إِذَا عَطَسَ ، وَيَنْصَحُ له إِذَا غَابَ أَو شَهِدَ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

٥١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ :

قَالَ رَسُوْلُ اللهِ ﷺ : «لا تَدْخُلُوْنَ الْجَنَةَ حَتى تُؤْمِنُوْا وَلاَ تُؤْمِنُوْا حَتَى تَحَابُّوْا أَوَلاَ أَدُلُّكُمْ عَلىٰ شَيْءٍ إِذَا فَعَلْتُمُوْهُ تحَابَبْتُم أَفْشُوْا السَّلاَمَ بَيْنَكُمْ» .

(رواه مسلم)

٥٢ - عَنْ أَبِي عَوَانَةَ رَضِيَ اللهُ عَنْهُ :

أَنَ رَسُولَ اللهِ ﷺ قالَ : «مَنْ قَامَ مِنْ مَجْلِسِهِ ثُمَّ رجَعَ إِلَيْهِ ، فَهُوَ أَحَقُّ بِهِ» .

(رواه مسلم)

٥٣ - عَنْ عُمَرَ ، رَضِيَ اللهُ عَنْهُ :
عَنِ النَّبِيِّ ﷺ قَالَ «لاَ يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَقْعَدِهِ ثُمَّ يَجْلِسُ فِيهِ . وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا» .

(رواه مسلم)

٥٤ - عَنْ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُ قَالَ :
قَالَ رَسُولُ اللهِ ﷺ «إِذَا كُنْتُمْ ثَلاَثَةً فَلاَ يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِما . فَإِنَّ ذٰلِكَ يُحْزِنُهُ» .

(رواه مسلم)

٥٥ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ :
قَالَ رَسُوْلُ اللهِ ﷺ : «أَلاَ أُخْبِرُكُمْ بِأَفْضَلَ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّدَقَةِ وَالصَّلاَةِ قَالَ قُلْنَا بَلٰى قَالَ إِصْلاحُ ذَاتِ الْبَيْنِ وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ» .

(رواه أبو داود)

٥٦ - عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ :

قَالَ رَسُوْلُ اللهِ ﷺ : «عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِيْ إِلَى الْبِرِّ وإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيتحرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيْقاً . وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إلى الْفُجُوْرِ وَإِنَّ الْفُجُوْرَ يَهْدِي إِلَى النَّارِ وَمَايَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّاباً» .

(رواه البخاري ومسلم ، واللفظ لمسلم)

٥٧ - عنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :

قَالَ رَسُوْلُ اللهِ ﷺ : «أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ تَقْوَى اللهِ وَحُسْنُ الْخُلُقِ» .

(رواه الترمذي)

٥٨ - عن أبي كَرِيمَةَ بِنْ مَعدْ يكَربَ رضي الله عنه :

عن النبيِّ ﷺ قال : «إذا أَحَبَّ الرَّجُلُ أخاهُ ، فَلْيُخْبره أَنَّهُ يُحِبُّهُ» .

(رواه أبو داود والترمذي)

٥٩ - عن أبي هُريرة رضيَ اللهُ عنه قالَ :

قالَ رسولُ الله ﷺ : «إذا دُعِيَ أَحدَكُمْ ، فَلْيُجِبْ ، فَإِنْ كَانَ صَائماً فَلْيُصَلِّ ، وَإِنْ كانَ مُفْطِراً فَلْيَطْعَمْ» .

(رواه مسلم)

٦٠ - عَنْ أَبِي سَعِيْدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ :

عَنِ النَّبِي ﷺ قَالَ «إِيَّاكُمْ وَالْجُلُوْسَ بِالطُّرُقَاتِ فَقَالُوْا يَا رَسُوْلَ اللهِ مَالَنَا مِنْ مَجَالِسِنَا بُدٌّ نَتَحَدَّثُ فِيْهَا قَالَ : فَإِذَا أَبَيْتُمْ إِلاَّ الْمَجْلِسَ فَأَعْطُوا الطَّرِيْقَ حَقَّه ، قَالُوْا وَمَا حَقُّ الطَّرِيْقِ يَارَسُوْلَ اللهِ ؟ قَالَ : غَضُّ الْبَصَرِ وَكَفُّ الأَذَى وَرَدُّ السَّلاَمِ وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ» .

(رواه البخاري ومسلم)

٦١ - عَنْ عَبْدِ اللهِ بْنِ عَمْرو رَضِيَ اللهُ عَنْهُ قَالَ :

قَالَ رَسُوْلُ اللهِ ﷺ : «الرَّاحِمُوْنَ يَرْحَمُهُمُ الرَّحْمٰنُ اِرْحَمُوا مَنْ فِي الأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ» .

(رواه أبي داود)

٦٢ - عن أبي هريرة رَضِيَ اللهُ عَنْهُ قال :

قال رسول الله ﷺ : «إن الله عز وجل يقولُ يَوْمَ الْقِيَامَةِ : أَيْنَ الْمُتَحَابُّونَ بِجَلالي ؟ الْيَوْمَ أُظِلُّهُمْ في ظِلِّي يَوْمَ لا ظِلَّ إلاَّ ظِلِّي» .

(رواه مسلم)

٦٣ - عن جابر رَضِيَ اللهُ عَنْهُ قال :

أَتَيْتُ النَّبِيَّ ﷺ في دَيْنٍ كانَ عَلى أبي فَدَقَقْتُ البابَ ، فَقالَ : منْ ذَا ؟ فَقُلْتُ : أنَا ، فَقالَ : أنا أنَا ، كَأَنَّهُ كَرِهَهَا .

(رواه البخاري)

٦٤ - عَنْ أبي مُحَمَّدٍ الْحَسَنِ بْن عَلِيٍّ بْن أبي طَالِبٍ ، رضي اللهُ عَنهما ، قال :

حَفِظْتُ مِنْ رسول الله ، ﷺ : «دَعْ مَايَرِيبُكَ إلَى مَالايَرِيبُكَ ، فَإنَّ الصِّدْقَ طُمَأْنِينَةٌ ، وَالْكَذِبَ رِيبَةٌ»

(رواه التِرْمذي)

٦٥ - عن أبي هريرة ، رضي الله عنه :

أن رسولَ اللهِ ، ﷺ ، قال : «آيَةُ المُنَافِقِ ثَلاث : إِذَا حَدَّثَ كَذَبَ ، وَإِذَا وَعَدَ أَخْلَفَ ، وَإِذَا اؤْتُمِنَ خَانَ»» .

(رواه البخاري ومسلم)

٦٦ - عن عبدِ اللهِ بن عمرو بن العاص رضي الله عنهما :

أنّ رسول الله ﷺ قال : «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقاً خَالِصاً ، وَمَنْ كَانَتْ فِيهِ خَصلَةٌ مِنْهُنَّ كَانَتْ فيه خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا : إذا أُؤْتُمِنَ خَانَ ، وإذا حَدَّثَ كَذَبَ ، وَإذا عَاهَدَ غَدَرَ ، وَإذا خَاصَمَ فَجَرَ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

٦٧ - عن أبي سعيدٍ الخُدْرِيِّ رضيَ الله عنه قالَ :
سَمِعْتُ رسُولَ الله ﷺ يَقُولُ : «مَنْ رَأى مِنْكُم مُنْكَراً فَلْيُغَيِّرْهُ بِيَدِهِ ، فَإِنْ لَمْ يَسْتَطعِ فَبِلِسَانِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الإِيمانِ» .

(رواه مسلم)

٦٨ - عن أبي مسعودٍ عُقْبَةَ بْن عمْرو الأَنْصَارِيِّ الْبَدْري رضي الله عنه قال :
قال رسول الله ﷺ : «مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ»

(رواه مسلم)

٦٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :
قَالَ رَسُوْلُ اللهِ ﷺ «لَيْسَ الشَّدِيْدُ بِالصُّرَعَةِ إِنَّمَا الشَّدِيْدُ الَّذِي يَمْلِكُ نَفْسَه عِنْدَ الْغَضَبِ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

٧٠ - عَنْ أبي هُرَيْرَةَ رَضِيَ الله عنه :
أنَّ رَجُلاً قَالَ للنَّبيِّ ﷺ : أوْصني ، قَالَ : «لا تَغْضَبْ» فَرَدَّدَ مِرَاراً ، قَالَ : «لا تَغْضَبْ» .

(رواه البخاري)

٧١ - عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ :

أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ : «أَتَدْرُوْنَ مَا الْغِيْبَةُ ؟ قَالُوا اللهُ وَرَسُوْلُه أَعْلَمُ قَالَ : ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ قَالَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُوْلُ . قَالَ إِنْ كَانَ فِيْهِ مَا تَقُوْلُ فَقَدِ اغْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فِيْهِ فَقَدْ بَهَتَّهُ» .

(رواه مسلم)

٧٢ - عنِ ابْنِ عُمَرَ رَضِيَ الله عنهما :

أنَّ رسـولَ الله ﷺ مَرَّ على رَجُـلٍ مِنَ الأَنْصَارِ وَهُوَ يَعِظُ أَخَاهُ في الحَيَاء ، فَقَالَ رَسُولُ اللهِ ﷺ : «دَعْهُ فَإِنَّ الحَياءَ مِنَ الإِيمَانِ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

٧٣ - عَنْ أَبي حَمْزَةَ أَنَس بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ :

عَنِ النَّبِيِّ ﷺ قَالَ : «لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ» .

(رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ ، واللفظ للبخاري)

٧٤ - عَنِ إبْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا :

أنَّ رَسُوْلَ اللهِ ﷺ قَالَ : «الْمُسْلِمُ أَخُو الْمُسْلِمِ لا يَظْلِمُهُ وَلاَ يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللهُ في حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرُبَاتِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِماً سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

٧٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :

قَالَ رَسُوْلُ اللهِ ﷺ : «لاَ تَحَاسَدُوا ، وَلاَ تَنَاجَشُوا ، ولاَ تَبَاغَضُوا ، وَلاَ تَدَابَرُوا ، وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ ، وَكُونُوا ، عِبَادَ اللهِ ، إِخْواناً . الْمُسْلِمُ أَخُو الْمُسْلِمِ : لاَ يَظْلِمُهُ ، وَلاَ يَخْذُلُهُ ، وَلاَ يَكْذِبُهُ ، وَلاَ يَحْقِرُهُ . التَّقْوَى هٰهُنَا - وَيُشِيرُ إِلَى صَدْرِهِ ثَلاَثَ مَرَّاتٍ - بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ . كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ : دَمُهُ ، وَمَالُهُ ، وَعِرْضُهُ» .

(رَوَاهُ مُسْلِمٌ)

٧٦ - عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ :

قَالَ رَسُولُ اللهِ ﷺ : «مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ» .

(رَوَاهُ التِّرْمِذِيُّ)

٧٧ - عَنْ أَبِي مَسْعُودٍ عُقْبَةَ بْنِ عَمْرو الأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ :

قَالَ رَسُولُ اللهِ ﷺ : «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الأُولَى : إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ» .

(رَوَاهُ الْبُخَارِيُّ)

باب الأهل والأقارب

٧٨ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ :
قَالَ رَسُوْلُ اللهِ ﷺ : «خَيْرُكُمْ خَيْرُكُمْ لأَهْلِهِ وَأَنَا خَيْرُكُمْ لأَهْلِي» .

(رواه الترمذي)

٧٩ - عَنْ عَبْدِاللهِ رَضِيَ اللهُ عَنْهُ قَالَ :
قَالَ رَسُوْلُ اللهِ ﷺ : «الْخَلْقُ عِيَالُ اللهِ فَأَحَبُّ الْخَلْقِ إلى اللهِ مَنْ أَحْسَنَ إلى عِيَالِه» .

(شعبُ الايمان للبيهقي)

٨٠ - عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللهُ عَنْهُ قَالَ :
قَالَ رَسُوْلُ اللهِ ﷺ : «لا يَدْخُلُ الْجَنَّةَ قَاطِعٌ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

٨١ - عن عبداللهِ بنِ عمرو بن العاص رضي الله عنهما :
عن النبي ﷺ قال : «الْكَبَائِرُ : الاشْرَاكُ بِالله ، وَعُقُوقُ الْوَالِدَيْنِ ، وَقَتْلُ النَّفْسِ ، وَالْيَمِينُ الْغَموسُ» .

(رواه البخاري)

٨٢ - عن عبدالله بن عمرو بن العاص رضي الله عنهما :

أن رسول الله ﷺ قال : «مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ» قالوا : يا رسول الله وَهَلْ يَشْتُم الرَّجُلُ وَالِدَيْهِ ؟! قال «نَعَمْ ، يَسُب أبا الرَّجُلِ ، فَيَسُب أَبَاه ، وَيَسُبُّ أُمَّهُ ، فَيَسُبُّ أُمَّهُ» .

(رواه البخاري ومسلم ، واللفظ لمسلم)

٨٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :

قَالَ رَسُوْلُ اللهِ ﷺ : «لَيْسَ مِنَّا مَنْ خَبَّبَ امْرَأَةً عَلى زَوْجِهَا» .

(رواه أبو داود)

٨٤ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ :

قَالَ رَسُوْلُ اللهِ ﷺ : «إنَّ مِنْ أَكْمَلِ الْمُؤْمِنِيْنَ إِيْمَاناً أَحْسَنَهُمْ خُلُقاً وَأَلْطَفَهُمْ بِأَهْلِهِ» .

(رواه الترمذي)

٨٥ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ :

قَالَ رَسُوْلُ اللهِ ﷺ : «لَيْسَ الْوَاصِلُ بِالْمُكَافِىءِ وَلكِن الْوَاصِل الَّذِي إِذَا قَطَعَتْ رَحِمُهُ وَصَلَهَا» .

(رواه البخاري)

٨٦ - عن أبي أُسَيْدٍ - بضم الهمزة وفتح السين - مالك بن رَبيعَة السَّاعِدِيَّ رضي الله عنه قال :

بَيْنَما نَحْنُ جُلُوسٌ عِنْدَ رسول اللهِ ﷺ إذ جاءَهُ رَجُلٌ مِنْ بني سَلَمَةَ فقـالَ : يا رسـولَ اللهِ هَلْ بَقي مِنْ بِرِّ أَبَـوَيَّ شَيْءٌ أَبَـرُّهُما بِهِ بَعْدَ مَوْتِهِمـا ؟ فقـال : «نَعَمْ ، الصَّـلاةُ عَلَيْهِمَا ، وَالاسْتِغْفَارُ لَهُمَا ، وَإِنْفَـاذُ عَهْـدِهِمَـا مِنْ بَعْدِهِمَا . وَصِلَةُ الرَّحِمِ الَّتي لا تُوصَل إلاَّ بِهِمَا ، وَإِكْرَامُ صدِيقهما» .

(رواه أبو داود)

٨٧ - عن النُّعْمَانِ بْنِ بَشِيرٍ ، رضي الله عنه :

أَنَّ أُمَّهُ بِنْتَ رَوَاحَةَ سَأَلَتْ أَبَاهُ بَعْضَ الْمَوْهُوبَةِ مِنْ مَالِهِ لابْنِهَا . فَالْتَوَىٰ بِهَا سَنَةً . ثُمَّ بَدَا لَهُ . فَقَالَتْ : لَا أَرْضَىٰ حَتَّىٰ تُشْهِدَ رَسُولَ اللهِ ﷺ عَلَىٰ مَا وَهَبْتَ لِابْنِى . فَأَخَذَ أَبِي بِيَدِي . وَأَنَا يَوْمَئِذٍ غُلَامٌ . فَأَتَىٰ رَسُولَ اللهِ ﷺ فَقَالَ : يَارَسُولَ اللهِ إنَّ أُمَّ هٰذَا ، بِنْتَ رَوَاحَةَ ، أَعْجَبَهَا أَنْ أُشْهِدَكَ عَلَى الَّذِي وَهَبْتُ لِابْنِهَا . فَقَالَ رَسُولُ اللهِ ﷺ «يَابَشِيرُ ! أَلَـكَ وَلَدٌ سِوَىٰ هَذَا ؟» قَالَ : نَعَمْ . فَقَالَ «أَكُلَّهُمْ وَهَبْتَ لَهُ مِثْلَ هَذَا ؟» قَالَ : لَا . قَالَ «فَلَا تُشْهِدْنِى إذاً . فَإِنِّي لَا أَشْهَدُ عَلَىٰ جَوْرٍ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

٨٨ - عن أبي هريرة رضي الله عنه قال :

قال رسول الله ﷺ : «دِينَارٌ أَنْفَقْتَهُ في سَبِيلِ اللهِ وَدِينَارٌ أَنْفَقْتَهُ في رَقَبَةٍ وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ ، وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ ، أَعْظَمُهَا أَجْراً الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ» .

(رواه مسلم)

٨٩ - عن أبي سعيدٍ الخُدْرِيِّ رضي الله عنه قال :

قال رسول الله ﷺ : «إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُل يُفْضِي إلى المَرْأَةِ وَتُفْضِي إليهِ ثُمَّ يَنْشُرُ سِرَّهَا» .

(رواه مسلم)

٩٠ - عن أبي سُفْيَانَ صَخْر بن حَرْبٍ رضي الله عنه :

في حَدِيثِهِ الطَّويل في قِصَّةِ هِرَقل أَنَّ هِرَقْلَ قال لأبي سُفْيَان : فَمَاذَا يَأْمُرُكُمْ بِهِ ؟ يَعْنِي النبيَّ ﷺ قال : قلت : يقولُ : «اعْبُدُوا الله وَحْدَهُ ، وَلا تُشْرِكُوا بِهِ شَيْئاً ، واتْرُكُوا ما يَقُولُ آباؤُكُمْ ، وَيأمُرُنَا بالصَّلاة ، والصِّدْقِ ، والعَفَافِ ، والصِّلَةِ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

٩١ - عَنِ الْمُغِيْرَةِ رَضِيَ اللهُ عَنْهُ قَالَ :

قَالَ رَسُوْلُ اللهِ ﷺ : «إِنَّ اللهَ عز وجل حَرَّمَ عَلَيْكُمْ عُقُوْقَ الأُمَّهاتِ» .

(رواه البخاري ومسلم)

٩٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :

قَالَ رَجُـلٌ يَارَسُوْلَ اللهِ ﷺ : مَنْ أَحَقُّ الناسِ بِحُسْنِ صَحابَتِي ؟ قَالَ : «أُمُّكَ» قَالَ : ثُمَّ مَنْ ؟ قَالَ : «أُمُّكَ» قَالَ : ثُمَّ مَنْ ؟ قَالَ : «أُمُّكَ» قَالَ ثُمَّ مَنْ ؟ قَالَ «أَبُوْكَ» .

(رواه البخاري ومسلم ، واللفظ لمسلم)

٩٣ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا :

أَنَّ النَّبِيَّ ﷺ قَالَ : «أَبْغَضُ الْحَلاَلِ إِلَى اللهِ الطَّلاَقُ» .

(رواه أبو داود)

٩٤ - عن أبي هريرة رضي الله عنه :

عن النبي ﷺ قال : «تُنْكَحُ المَرْأَةُ لأَرْبَعٍ : لِمَالِهَا ، وَلِحَسَبِهَا ، وَلجَمَالِهَا ، وَلِدِينِهَا ، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ» .

(رواه البخاري ومسلم)

٩٥ - عن أَسْمَاءَ بنْت أبي بَكْرٍ الصَّدِّيقِ رضي الله عنهما قالت : قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشرِكَةً في عَهْدِ رسول الله ﷺ ، فَاسْتَفْتَيْتُ رسول الله ﷺ قلتُ : قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ رَاغِبَةٌ ، أَفَأَصِلُ أُمِّي ؟ قال : «نَعَمْ صِلي أُمَّكِ»

(رواه البخاري ومسلم ، واللفظ للبخاري)

٩٦ - عَنْ أَبِي إِسْحَاقَ سَعْدِ بنِ أَبِي وَقَّاصٍ رضِيَ اللهُ عَنْهُ ، قَالَ :
جَاءَنِي رسول الله ﷺ يَعُودُنِي عَامَ حَجَّة الْوَداعِ مِنْ وَجَعٍ اشْتَدَّ بِي فَقُلْتُ : يَارَسُولَ اللهِ إِنِّي قَدْ بَلَغَ بِي مِن الْوَجَعِ مَاتَرَى ، وَأَنَا ذُو مَالٍ وَلا يَرِثُنِي إِلاَّ ابْنَةٌ لِي ، أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي ؟ قَالَ : «لا» قُلْتُ : فَالشَّطْرُ يَارَسُولَ اللهِ ؟ فقَالَ : «لا» ، قُلْتُ : فَالثُّلُثُ يَا رَسول الله ؟ قَالَ «الثُّلُثُ والثُّلُثُ كَثِيرٌ - أَوْ كَبِيرٌ - إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاس ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ الله إِلاَّ أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجعَلُ فِي فِي امْرَأَتِكَ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

٩٧ - عن أبي هُريرة رضي الله عنه قال :
قال رسول الله ﷺ : «اسْتَوْصُوا بِالنِّسَاء خَيْراً ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ ، وَإِنَّ أَعْوَجَ مَا في الضِّلَعِ أَعْلاهُ ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ ، وَإِنْ تَركْتَهُ ، لَمْ يَزَلْ أَعْوَجَ ، فَاسْتَوْصُوا بِالنِّسَاء خيراً» .

(رواه البخاري)

٩٨ - عَنْ عَمْرو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهِ رضي الله عنه قَالَ :
قَالَ رَسُولُ اللهِ ﷺ : «مُرُوا أَوْلَادَكُمْ بِالصَّلاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِيْنَ واضرِبُوْهُمْ عَلَيْهَا وَهُمْ أبْنَاء عَشْرِ سِنِيْنَ وَفَرِّقُوْا بَيْنَهُمْ فِي الْمَضَاجِعِ » .

(رواه أبو داود)

باب حقوق الجار

٩٩ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا :

عَنِ النَّبي ﷺ قالَ : «مَا زَالَ جِبْرِيلُ يُوْصِيْني بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ» .

(رواه البخاري ومسلم ، واللفظ لمسلم)

١٠٠ - عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ :

سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ «لَيْسَ الْمُؤْمِنُ بِالَّذِي يَشْبَعُ وَجَارُه جَائِعٌ إلى جَنْبِه» .

(شعب الايمان للبيهقي)

١٠١ - عن أبي هُريرة رضي الله عنه :

أن النبيَّ ﷺ قال : «واللهِ لا يُؤْمِنُ ، وَاللهِ لا يُؤْمِنُ ، وَاللهِ لا يُؤْمِنُ !»

قِيلَ : مَنْ يا رسول الله ؟ قال : «الَّذي لا يَأْمَنُ جَارُهُ بَوَائِقَهُ !»

(رواه البخاري ومسلم ، واللفظ للبخاري)

وفي روايةٍ لمسلمٍ :

«لا يَدْخُلُ الجَنَّةَ مَنْ لا يَأمَنُ جارُهُ بَوَائِقَهُ» .

«الْبَوائِقُ» : الْغَوائِل وَالشُّرُورُ .

١٠٢ - عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ :

أَنَّ رَسُولَ اللهِ ﷺ قَالَ : «مَن كَانَ يُؤْمِنُ باللهِ وَالْيَوْم الآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَصْـمُـتْ ، وَمَنْ كَانَ يُؤْمِنُ باللهِ وَالْيَوْم الآخِـرِ فَلْيُحْسِنْ الى جارِهِ ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْم الآخَرَ فَلْيُكْرِمْ ضَيْفَهُ» .

(رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ ، واللفظ لمسلم)

باب الرفق بالحيوان

١٠٣ – عَنْ عَبْدِاللهِ ، رضي الله عنه ، قال :

إنَّ رَسُولَ اللهِ ﷺ قَالَ «عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ . سَجَنَتْها حَتَّىٰ مَاتَتْ . فَدَخلَتْ فِيها النَّارَ . لَاهِيَ أَطْعَمَتْهَا وَسَقَتْها ، إِذْ هِيَ حَبَسَتْهَا . وَلاَ هِيَ تَرَكَتْها تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ» .

(رواه البخاري ومسلم ، واللفظ لمسلم)

١٠٤ – عن أبي هُريرة رضي الله عنه ، قال :

إن رسول الله ﷺ قال : «بَيْنَمـا رَجُـلٌ يَمْشِي بِطَرِيقٍ اشْتَـدَّ عَلَيْهِ الْعَطَشُ ، فَوَجَدَ بِئْراً فَنَزَلَ فيها فَشَرِبَ ، ثُمَّ خَرَجَ فإذا كَلْبٌ يَلْهَث يَأْكُل الثَّرَى مِنَ الْعَطَش ، فقال الرَّجُلُ : لَقَدْ بَلَغَ هَذَا الْكَلْب مِنَ الْعَطَش مِثْلُ الَّذي كَانَ قَدْ بَلَغَ مِنِّي ، فَنَزَلَ الْبِئْرَ فَمَلأَ خُفَّهُ مَاءً ثُمَّ أَمْسَكَه بِفكيهِ ، حَتَّى رَقِيَ فَسَقَى الْكَلْبَ ، فَشَكَرَ اللهُ لَه فَغَفَرَ لَه» قَالُوا : يا رسول الله وإِنَّ لَنَا في الْبَهَائِمِ أَجْراً ؟ فَقَالَ : «في كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

وفي رواية للبخاري :

«فَشَكَرَ الله لَهُ فَغَفرَ لَهُ ، فَأَدْخَلَهُ الْجَنَّةَ» .

١٠٥ - عن أبي يَعلى شدَّاد بن أوسٍ رضي الله عنه :
عن رسول الله ﷺ : «إنَّ الله كَتَبَ الإحسَان عَلى كُلِّ شَيءٍ ، فإذا قَتَلتُم فَأَحسِنُوا القِتْلَة وَإذَا ذَبحْتُم فَأحْسِنُوا الذِبْحَةَ ، وَليُحِدَّ أَحَدُكُم شَفْرَتَه ، وَليُرِح ذَبيحَتَهُ» .

(رواه مسلم)

باب العمل

١٠٦ - عن أبي عبدِالله الزُّبَيْر بن العوَّام رضي الله عنه قالَ :
قالَ رسولُ الله ﷺ : «لأَنْ يَأْخُذَ أَحَدُكُم أَحبُلَهُ ثُمَّ يأْتِيَ الجَبَلَ ، فيَأْتي بحُزْمَةٍ مِن حَطَبٍ عَلى ظَهرِهِ فَيَبيعَهَا ، فَيَكُفَّ الله بها وَجْهَهُ ، خَيْرٌ لَهُ مِنْ أن يَسأَلَ النَّاسَ ، أَعطوهُ أَوْ مَنَعُوهُ» .

(رواه البخاري)

١٠٧ - عن أبي هُريرة رضي الله عنه قالَ :
قالَ رسولُ الله ﷺ : «لأَنْ يَحْتَطِبَ أَحَدُكُم حُزمَةً عَلى ظَهرِهِ ، خَيْر لَهُ من أَنْ يَسأَلَ أَحداً ، فَيُعْطِيَهُ أَو يَمنعَهُ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

١٠٨ - عَنْ أبي هُريرة رضي الله عنْه :
عَن النَّبيِّ ﷺ قالَ : «مَابَعَثَ الله نَبيّاً إلاَّ رَعَى الْغَنَمَ» فَقَالَ أَصْحَابُه : وَأَنْتَ ؟ قَالَ : «نَعَمْ ، كُنْت أَرْعَاهَا عَلى قَراريطَ لأَهْلِ مَكَّةَ» .

(رواه البخاري)

١٠٩ - عن أبي هُريرة رضي الله عنه :

عنِ النبيِّ ﷺ قال : «كانَ دَاوُدُ عليهِ السّلامُ لا يَأكُل إلاَّ مِن عَمَلِ يَدِهِ» .

(رواه البخاري)

١١٠ - عن أبي هُريرة رضي الله عنه :

أن رسولَ الله ﷺ قال : «كانَ زكَريّاءُ نجَّاراً» .

(رواه مسلم)

باب المسؤولية والحكم

١١١ - عن ابن عمر رضي الله عنهما :

عن النبي ﷺ قال : «كُلُّكُمْ رَاعٍ ، وكُلُّكُم مَسْؤُولٌ عَنْ رَعيتِهِ ، وَالأَمِيرُ رَاعٍ ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ ، وَالمرأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِها ووَلَدِهِ ، فَكُلُّكُم رَاعٍ ، وكُلُّكُم مَسْؤُولٌ عَنْ رَعِيَّتِهِ» .

(رواه البخاري ومسلم)

١١٢ - عن أبي سَعِيْدٍ رَضِيَ الله عنْهُ قَالَ :

قَالَ رسولُ الله ﷺ : «أَفْضَلُ الْجِهَادِ مَنْ قَالَ كَلِمَةَ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ» .

(رواه أبو داود)

١١٣ - عن أبي ذَرٍّ رَضِيَ الله عنْهُ قَالَ :

قلت يا رسول الله ألا تَستَعْمِلُني ؟ فَضَرَبَ بِيَدِهِ على مَنْكبِي ثُمَّ قَالَ : « يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيفٌ . وَإِنَّهَا أمانَةٌ . وإنَّها يَومَ القِيامَةِ خِزْيٌ وَنَدَامَةٌ . إلَّا مَن أَخَذَهَا بِحَقِّهَا ، وَأَدّى الذي عَلَيهِ فِيها» .

(رواه مسلم)

١١٤ - عن أبي هُريرة رضِيَ الله عنه :
أن رسول الله ﷺ قال : «إِنَّكُم سَتَحرِصونَ عَلَى الإمارَةِ . وستَكُونُ نَدَامَة يَوْمَ القِيامَةِ» .

(رواه البخاري)

١١٥ - عن أبي مَريمَ الأَزدِيِّ رضي الله عنه أَنه قال لِمُعاوِيَة رضي الله عنه :
سَمِعتُ رسـول الله ﷺ يقـول : «مَنْ وَلاَهُ اللهُ شَيئـاً مِن أُمـورِ المُسلِمين ، فَاحتَجَبَ دُونَ حَاجَتِهِم وخَلَّتِهِم وفَقرِهِم ، احتَجَبَ الله دونَ حَاجَتِهِ وخَلَّتِهِ وفقرِهِ يَوْمَ القِيامَةِ» .
فَجَعَلَ مُعَاوِيَة رجُلاً على حَوائجِ النّاسِ

(رواه أبو داود والترمذي)

١١٦ - عن عائشة رضي الله عنها قالت :
سمعت رسول الله ﷺ يقول في بَيتي هذا : «اللَّهُمَّ مَن وَلِيَ مِن أَمرِ أُمَّتي شَيْئـاً ، فَشَق علَيهم ، فَاشقُق عليه ،وَمَن وَلِيَ مِنْ أمر أُمَّتي شَيْئاً ، فَرَفَقَ بِهِم ، فَارفُق بِهِ» .

(رواه مسلم)

باب القضاء

١١٧ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا :
أَنَّ رَسُولَ اللهِ ﷺ قَالَ : «لَوْ يُعْطَى النَّاسُ بدَعْوَاهُمْ ، لَادَّعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ : لَكِنِ البَيِّنَةُ عَلَى الْمُدَّعِي ، وَالْيَمِينُ عَلَى مَنْ أَنْكَرَ» .

(رَوَاهُ الْبَيْهَقِيُّ وَبَعْضُهُ فِي الصَّحِيحَيْنِ)

١١٨ - عن أبي بكْرَةَ نُفَيْعِ بن الحارثِ رضي الله عنه قال :
قال رسولُ اللهِ ﷺ : «ألا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ ؟» - ثَلاثاً - قُلْنَا : بَلَى يا رسول الله : قال : «الإِشْرَاكُ باللهِ ، وَعُقُوقُ الْوَالِدَيْنِ» وكَانَ مُتَّكِئاً فَجَلَسَ ، فقال : «ألا وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ» فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا : لَيْتَهُ سَكَتَ .

(رواه البخاري ومسلم)

١١٩ - عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ :
أَنَّهُ سَمِعَ رَسُوْلَ اللهِ ﷺ يَقُوْلُ : «مَنِ ادَّعىٰ مَا لَيْسَ لَهُ فليْسَ مِنَّا وَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ» .

(رواه مسلم)

١٢٠ - عَنْ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :

قَالَ رَسُوْلُ اللهِ ﷺ «مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ» .

(رواه الترمذي)

١٢١ - عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِّي ، رضي الله عنه :

أَنَّ النَّبِيَّ ﷺ قَالَ : «أَلَا أُخْبِرُكُمْ بِخَيْرِ الشُّهَدَاءِ الَّذِى يَأْتِى بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا» .

(رواه مسلم)

١٢٢ - عَنْ أَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :

سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ : ««لَا يَقْضِيَنَّ حَكَمٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

١٢٣ - عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ :

قَالَ لِيْ رَسُوْلُ اللهِ ﷺ : «إذا تَقَاضى إِلَيْكَ رَجُلَانِ فَلَا تَقْضِ لِلأَوَّلِ حَتَّى تَسْمَعَ كَلَامَ الآخَرِ فسوف تدري كيف تقضي» .

(رواه الترمذي)

١٢٤ - عَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ قَالَ :

قَالَ رَسُوْلُ اللهِ ﷺ : «الْقُضَاةُ ثَلاَثَةٌ وَاحِدٌ فِي الْجَنَّةِ واثْنَانِ فِي النَّارِ . فَأَمَّا الَّذِيْ فِي الْجَنَّةِ فَرَجُلٌ عَرَفَ الْحَقَّ فَقَضَى بِهِ وَرَجُلٌ عَرَفَ الْحَقَّ فَجَارَ فِي الْحُكْمِ فَهُوَ فِي النَّارِ وَرَجُلٌ قَضَى لِلنَّاسِ عَلَى جَهْلٍ فَهُوَ فِي النَّارِ» .

(رواه أبو داود)

باب التجارة

١٢٥ - عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ :
قَالَ رَسُوْلُ اللهِ ﷺ : «رَحِمَ اللهُ رَجُلاً سَمْحاً إِذَا بَاعَ وَإِذَا اشْتَرىٰ وَإِذَا اقْتَضىٰ» .

(رواه البُخاري)

١٢٦ - عَنْ أَبِي سَعِيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ :
قَالَ رَسُوْلُ اللهِ ﷺ : «التَّاجِرُ الصَّدُوْقُ الأَمِيْنُ مَعَ النَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ» .

(رواه الترْمِذي)

١٢٧ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ :
قَالَ رَسُوْلُ اللهِ ﷺ : «لاَ يَبِيْعُ الرَّجُلُ عَلىٰ بَيْعِ أَخِيْهِ وَلاَ يَخْطُبُ عَلى خِطْبَةِ أَخِيْهِ إِلاَّ أَنْ يَأْذَنَ لَهُ» .

(رواه البخاري ومسلم ، واللفظ لمسلم)

١٢٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :
قَالَ رَسُوْلُ اللهِ ﷺ : «أَيُّمَا رَجُلٍ أَفْلَسَ فَأَدْرَكَ رَجُلٌ مَالَهُ بِعَيْنِه فَهُوَ أَحَقُّ بِه مِنْ غَيْرِه» .

(رواه البخاري ومسلم)

١٢٩ - عَنْ أَبِي الْيَسْرِ رَضِيَ اللهُ عَنْهُ قَالَ :
سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ : «مَنْ أَنْظَرَ مُعْسِراً أَوْ وَضَعَ عَنْهُ أَظَلَّهُ اللهُ فِي ظِلِّهِ» .

(رواه مسلم)

١٣٠ - عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ رَضِيَ اللهُ عَنْهُ قَالَ :
سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ : «مَنْ بَاعَ عَيْباً لَمْ يُبَيِّنْهُ لَمْ يَزَلْ فِي مَقْتِ اللهِ أَوْ لَمْ تَزَلِ الْمَلاَئِكَةُ تَلْعَنُهُ» .

(رواه ابن ماجه)

١٣١ - عَنْ أَبي مَسْعُودٍ الأَنْصاريِّ ، رَضِيَ اللهُ عَنْهُ ، قَالَ :
قَالَ رَسُولُ اللهِ ﷺ : «حُوسِبَ رَجُلٌ مِمَّن كَانَ قَبْلَكُمْ ، فَلَمْ يُوْجَدْ لَه مِنَ الْخَيْرِ شَيءٌ ، إِلَّا أَنَّهُ كَانَ يُخَالِطُ النَّاسَ ، وكَانَ مُوسِراً ، فكانَ يَأْمُرُ غِلْمانَهُ أَنْ يَتجاوَزُوا عَنِ المُعْسِرِ . قَالَ ، قَالَ اللهُ : نَحْنُ أَحَقُّ بِذَلِكَ مِنْكَ . تَجاوَزوا عَنْهُ» .

(رواه البخاري ومسلم والنسائي)

١٣٢ - عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ :
أَنَّ رَسُوْلَ اللهِ ﷺ مَرَّ عَلىٰ صُبْرَةِ طَعَامٍ فَأَدْخَلَ يَدَهُ فِيْهَا فَنَالَتْ أَصَابِعُه بَلَلاً فَقَالَ «مَا هَذَا يَا صَاحِبَ الطَّعَامِ» قَالَ أَصَابَتْهُ السَّمَاءُ يَارَسُوْلَ اللهِ قَالَ «أَفَلاَ جَعَلْتَه فَوْقَ الطَّعَامِ حَتَّى يَرَاهُ النَّاسُ . مَنْ غَشَّ فَلَيْسَ مِنِّي» .

(رواه مسلم)

باب الطمع

١٣٣ - عَنْ أَبِي هُرَيْرَةَ رضي الله عنه ، قَالَ :
قَالَ رَسُولُ اللهِ ﷺ : «لَيْسَ الْغِنَىٰ عَنْ كَثْرَةِ الْعَرَضِ . وَلَكِنَّ الْغِنَىٰ غِنَى النَّفْسِ» .

(رواه مسلم)

١٣٤ - عَنْ انَسِ بِنْ مَالِكٍ رضي الله عنه :
عَنْ رَسُولِ اللهِ ﷺ ، أَنَّهُ قَالَ : «لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ أَحَبَّ أَنْ لَهُ وَادِياً آخَرَ ، وَلَنْ يَمْلأَ فَاهُ إِلَّا التُّرَابُ ، وَاللهُ يَتُوبُ عَلَىٰ مَنْ تَابَ» .

(رواه مسلم)

١٣٥ - عَنْ أَبِي هُرَيْرَةَ رضي الله عنه :
أَنَّ رَسُولَ اللهِ ﷺ قَالَ : «قَلْبُ الشَّيْخِ شَابٌّ عَلَىٰ حُبِّ اثْنَتَيْنِ : طُولُ الْحَيَاةِ ، وَحُبُّ الْمَالِ» .

(رواه البخاري ومسلم ، واللفظ لمسلم)

باب علامات الساعة والفتن

١٣٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :
قَالَ رَسُوْلُ اللهِ ﷺ : «يَأْتِي عَلَى النَّاسِ زَمَانٌ لاَ يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ أَمِنَ الْحَلاَلِ أَمْ مِنَ الْحَرَامِ» .

(رواه البُخاري)

١٣٧ - عَنْ أَبِى هُرَيْرَةَ رضي الله عنه ، قَالَ :
قَالَ النَّبِيُّ ﷺ : «وَالَّذِي نَفْسِى بِيَدِهِ ! لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لاَ يَدْرِى الْقَاتِلُ فِى أَيِّ شَيْءٍ قَتَلَ . وَلاَ يَدْرِى الْمَقْتُولُ عَلَىٰ أَىِّ شَىْءٍ قُتِلَ» .

(رواه مسلم)

١٣٨ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ :
سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ : «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَكْثُرَ الْجَهْلُ ، وَيَكْثُرَ الزِّنَىٰ وَيَكْثُرَ شُرْبُ الْخَمْرِ وَيَقِلَّ الرِّجَالُ وَيَكْثُرَ النِّسَاءُ حَتَّى يَكُوْنَ لِخَمْسِيْنَ امْرَأَةً الْقَيِّمُ الْوَاحِدُ» .

(رواه البخاري ومسلم)

١٣٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :

بَيْنَمَا النَّبِيُّ ﷺ يُحَدِّثُ إِذْ جَاءَ أَعْرَابِيٌّ فَقَالَ مَتَى السَّاعَةُ ؟ قَالَ : إِذَا ضُيِّعَتِ الأَمَانَةُ فَانْتَظِرِ السَّاعَةَ ، قَالَ : كَيْفَ إِضَاعَتُهَا ؟ قَالَ : «إِذَا وُسِّدَ الأَمْرُ إِلىٰ غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ» .

(رواه البخاري)

١٤٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :

قَالَ رَسُوْلُ اللهِ ﷺ : «يَتَقَـارَبُ الزَّمَانُ وَيُقْبَضُ الْعِلْمُ وَتَظْهَرُ الْفِتَنُ وَيُلْقَى الشُّحُّ وَيَكْثُرُ الْهَرْجُ» ، قَالُوْا : وَمَا الْهَرْجُ ؟ قَالَ : «الْقَتْلُ» .

(رواه البخاري ومسلم ، واللفظ لمسلم)

١٤١ - عَنْ كَعْبِ بْنِ عِيَاضٍ رَضِيَ اللهُ عَنْهُ قَالَ :

سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ : «إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَفِتْنَةُ أُمَّتِي الْمَالُ» .

(رواه الترمذي)

١٤٢ - عن أُسامَة بن زيد رضي الله عنهما :

عن النبي ﷺ قال : «مَا تَرَكْتُ بَعْدِي فِتْنَةً هِيَ أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ» .

(رواه البخاري ومسلم ، واللفظ لمسلم)

باب يوم القيامة وأهل الجنة وأهل النار

١٤٣ - عن أبي هريرة رضي الله عنه :
أن رسول الله ﷺ قال : «لَتُؤَدُّنَّ الْحُقُوقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّى يُقَادَ لِلشَّاةِ الْجَلْحَاء مِنَ الشَّاةِ الْقَرْنَاء» .

(رواه مسلم)

١٤٤ - عَنْ عَبْدِاللهِ بْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُمَا قَالَ :
قَالَ رَسُوْلُ اللهِ ﷺ : «أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ» .

(رواه البخاري ومسلم ، واللفظ لمسلم)

١٤٥ - عَنْ عَبْدِ اللهِ بْنِ عَمْرو رَضِيَ اللهُ عَنْهُمَا قَالَ :
قَالَ رَسُوْلُ اللهِ ﷺ : «مَنْ قَتَلَ مُعَاهَداً لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيْحَهَا يُوْجَدُ مِنْ مَسِيْرَةِ أَرْبَعِيْنَ خَرِيْفاً» .

(رواه البُخاري)

١٤٦ - عن أُسَامَةَ رضي الله عنه :

عن النبي ﷺ قال : «قُمْتُ عَلَى بَابِ الْجَنَّةِ ، فَإِذَا عَامَّةُ مَنْ دَخَلَهَا الْمَسَاكِينُ ، وَأَصْحَابُ الجَدِّ مَحْبُوسُونَ ، غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ . وَقُمْتُ عَلَى بَابِ النَّارِ فَإِذَا عَامَّةُ مَنْ دَخَلَهَا النِّسَاءُ» .

(رواه البخاري ومسلم)

١٤٧ - عن حَارِثَة بْنِ وَهْبٍ رضي الله عنه قال :

سمعت رسول الله ﷺ يقولُ : «ألا أُخْبِرُكُمْ بِأَهْلِ الجَنَّةِ ؟ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ ، لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّهُ ، أَلا أُخْبِرُكُمْ بِأَهْلِ النَّارِ ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ» .

(رواه البخاري ومسلم ، واللفظ لمسلم)

١٤٨ - عن أبي هُرَيْرَةَ ، رضي الله عنه ، قال :

قال رسول الله ، ﷺ : «يَدْخُلُ فُقَراءُ المسلمينَ الجَنَّةَ قَبْلَ الأَغْنِيَاء بِخَمْسِمائَةِ عَامٍ» .

(رواه الترمذي)

١٤٩ - عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ :

قَالَ رَسُوْلُ اللهِ ﷺ : «مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِداً مُخَلَّداً فِيهَا أَبَداً . وَمَنْ شَرِبَ سُمّاً فَقَتَلَ نَفْسَهُ فَهُوَ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِداً مُخَلَّداً فِيهَا أَبَداً . وَمَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ يَتَرَدَّى فِي نَارِ جَهَنَّمَ خَالِداً مُخَلَّداً فِيهَا أَبَداً» .

(رواه مسلم)

١٥٠ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ :

أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ : «رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي رِجَالاً تُقْرَضُ شِفَاهُهُمْ بِمَقَارِيْضَ مِنْ نَارٍ قُلْتُ مَنْ هَؤُلَاءِ يَاجِبْرِيْلُ قَالَ هَؤُلَاءِ خُطَبَاءُ مِنْ أُمَّتِكَ يَأْمُرُوْنَ النَّاسَ بِالْبِرِّ وَيَنْسَوْنَ أَنْفُسَهُمْ» .

(شرح السنة للبغوي)

١٥١ - عن أبي زيدٍ أُسَامَةَ بنِ زيدِ بن حَارِثَةَ ، رضي الله عنهما ، قال :

سَمِعْتُ رسول الله ، ﷺ ، يَقُولُ : «يُؤْتَى بالرَّجُلِ يَوْمَ الْقِيامَةِ فَيُلْقَى في النَّار ، فَتَنْدَلِقُ أَقْتَابُ بَطْنِهِ ، فَيَدُورُ بهَا كَمَا يَدُورُ الحِمَارُ بالرَّحَىٰ ، فَيَجْتَمِعُ إِلَيْهِ أهْلُ النَّار فَيَقُولُونَ : يَا فُلانُ مَالَكَ ؟ أَلَمْ تَكُ تَأْمُرُ بِالمَعْرُوفِ وتَنْهَى عَنِ المُنْكَر ؟ فَيَقُولُ : بَلَى ، كُنْتُ آمُرُ بِالمَعْرُوفِ ولا آتِيه ، وَأَنْهَى عَنِ المُنْكَرِ وَآتِيهِ» .

(رواه البخاري ومسلم)

١٥٢ - عَنْ أَبي هُرَيْرَةَ رضي الله عنه قَالَ : قَالَ رَسُولُ الله ﷺ : «صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا . قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ . وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ ، مائِلَاتٌ ، مُمِيلاتٌ ، رُؤُسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ ، لَا يَدْخُلْنَ الْجَنَّةَ ، وَلَا يَجِدْنَ رِيحَهَا . وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا» .

(رواه مسلم)

باب أحاديث متفرقة

١٥٣ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قال :
أَنَّ رَسُولَ اللهِ ﷺ قَالَ : «غُسْلُ يَوْمَ الْجُمُعَةِ ، وَاجِبٌ عَلَىٰ كُلِّ مُحْتَلِمٍ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

١٥٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :
قَالَ رَسُوْلُ اللهِ ﷺ : «أُنْظُرُوْا إِلىٰ مَنْ هُوَ أَسْفَلُ مِنْكُمْ وَلاَ تَنْظُرُوا إِلىٰ مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لا تَزْدَرُوْا نِعْمَةَ اللهِ عَلَيْكُمْ» .

(رواه البخاري ومسلم ، واللفظ لمسلم)

١٥٥ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ :
كَانَ النَّبِيُّ ﷺ يَقُوْلُ : «اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

١٥٦ - عَنْ أَبي هُرَيْرَةَ ، رَضِيَ اللهُ عَنْهُ :

عَنْ النَّبِيِّ ﷺ ، قَالَ : «قَـالَ اللهُ تَعَـالى : ثَلاَثَةٌ أَنَا خِصْمُهُمْ يَوْمَ الْقِيامَـةِ : رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ ، وَرَجُلٌ بَاعَ حُرَّاً فَأَكَلَ ثَمَنَهُ ، وَرَجُلٌ اسْتَأْجَرَ أَجيراً فاسْتَوْفى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ» .

(رَواهُ البُخاريُّ وابن ماجه وأحمد ، واللفظ للبخاري)

١٥٧ - عَنْ أَبِى هُرَيْرَةَ رضي الله عنه :

عَنْ رَسُـولِ اللهِ ﷺ قَالَ : «مَنْ أَعْتَقَ رَقَبَةً ، أَعْتَقَ اللهُ بِكُلِّ عُضْوٍ مِنْهَا ، عُضْواً مِنْ أَعْضَائِهِ مِنَ النَّارِ . حَتَّىٰ فَرْجَهُ بفَرْجِهِ» .

(رواه مسلم)

١٥٨ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا :

أَنَّ النَّبِيَّ ﷺ رَأَى امْرَأَةً مَقْتُوْلَةً فِي بَعْضِ مَغَازِيْهِ فَأَنْكَرَ قتلَ النِّسَاءِ وَالصِّبْيَانِ .

(رواه البخاري ومسلم)

١٥٩ - عن عائشة رضي الله عنها :

أنها قالت للنبي ﷺ : هل أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ ؟ قال : «لَقَدْ لَقِيْتُ مِنْ قومِكِ ، وكَانَ أَشَدُّ مالَقِيتُ مِنْهُمْ يَوْمَ العَقَبَةِ ، إِذْ عَرَضْتُ نَفسي عَلى ابْنِ عَبْدِ يَالِيلَ بن عَبْدِ كُلال ، فَلَمْ يُجبنِي إلى ما أَرَدْتُ ، فَانْطَلَقْتُ وَأَنا مَهْمُومٌ عَلى وَجْهِي ، فَلَمْ أَسْتَفِقْ إِلَّا وَأَنا بِقَرنِ الثَّعَالِبِ ، فَرَفَعْتُ رَأْسِى ، فَإِذا أَنَا بِسَحَابَةٍ قَد أَظَلَّتني ، فَنَظَرتُ فَإذا فِيها جِبريلُ عليه السلام ، فَنَادَاني فقال : إِنَّ اللهَ عز وجل قَد سَمعَ قَولَ قَومكَ لَكَ ، وَما رَدُّوا عَلَيكَ ، وَقَد بعَثَ إليَكَ مَلَكَ الجبَالِ لِتَأمُرَهُ بمَا شِئْتَ فِيهِم ، فَناداني مَلَكُ الجبَالِ ، فَسَلَّمَ عَلَيَّ ثُمَّ قال : يَا مُحَمَّدُ إنَّ اللهَ قَد سَمعَ قَولَ قَومِكَ لَكَ ، وَأَنا مَلَكُ الجبالِ ، وَقَدْ بَعَثَني رَبِّي إلَيْكَ لِتأْمُرَني بِأَمْرِكَ ، فَمَا شئتَ : إنْ شئْتَ اطْبَقْتُ عَلَيهمُ الأَخْشَبَينِ ، فقال النبي ﷺ : «بَلْ أَرْجُو أنْ يُخْرِجَ اللهُ مِنْ أَصْلابِهِمْ مَنْ يَعْبُدُ اللهَ وَحْدَهُ لا يُشْرِكُ بِهِ شَيْئاً» .

(رواه البخاري ومسلم)

١٦٠ - عن أبي الْعَبَّـاس سَهْل بن سَعْدٍ السّاعديِّ ، رضي الله عنهُ ، قالَ :

جاءَ رَجُلٌ إلى النبيِّ ﷺ ، فقالَ : يا رسولَ الله دُلَّني على عَمَلٍ إذا عَمِلْتُهُ أَحَبَّني الله ، وَأَحَبَّني النَّاسُ ، فقال : «ازْهِدْ في الدُّنْيَا يُحِبَّكَ الله ، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ» .

(رواه ابن مَاجَه)

١٦١ - عن عبدالله بن مَسْعُودٍ ، رضي الله عنه ، قال :

نَامَ رسولُ الله ﷺ ، على حَصيرٍ ، فَقَامَ وَقَدْ أَثَّرَ في جَنْبِهِ ، قُلْنَا : يا رَسُولَ الله لو اتَّخَذْنَا لَكَ وِطَاءً ، فقال : «مَالي وَلِلدُّنْيَا ؟ مَا أَنا في الدُّنْيَا إلَّا كَرَاكِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا» .

(رواه الترمذي)

١٦٢ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ :

أَخَذَ رَسُوْلُ اللهِ ﷺ بِمَنْكِبِي فَقَالَ «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيْبٌ أَوْ عَابِرُ سَبِيْلٍ» .

(رواه البخاري)

١٦٣ - عَنْ أبي سَعيدٍ وأَبي هُرَيْرَةَ رضي الله عنهما :

عن النَّبيِّ ﷺ قالَ : «ما يُصِيبُ الْمُسْلِمَ مِنْ نَصَب وَلا وَصَبٍ وَلا هَمٍّ وَلا حَزَنٍ وَلا غَمٍّ ، حَتَّى الشَّوْكَةُ يُشَاكُهَا إلاَّ غَفرَ اللهُ بهَا مِنْ خَطَايَاهُ» .

(رواه البخاري ومسلم)

١٦٤ - عَن ابْن مَسْعُودٍ رضي الله عنه قال :

دَخَلْتُ عَلَى النبي ﷺ وَهُوَ يُوعَكُ فَقُلْتُ : يَارَسُولُ الله إنَّكَ تُوعَكُ وَعْكاً شَدِيداً قال : «أَجَلْ إنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلانِ مِنْكُمْ» قُلْتُ : ذلكَ أنَّ لَكَ أَجْرَيْنِ ؟ قال : «أَجَلْ ذلك كَذلكَ ما مِنْ مُسْلِمٍ يُصِيبُهُ أَذىً ، شَوْكَةٌ فَمَا فَوْقَهَا إلاَّ كَفَّرَ اللهُ بهَا سَيِّئَاتِه ، وَحُطَّتْ عَنْهُ ذُنُوبُهُ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا» .

(رواه البخاري)

١٦٥ - عَنْ أَبي هُرَيْرَةَ رضي الله عنه قال :

قال رسول الله ﷺ : «مَنْ يُرِدِ اللهُ بِهِ خَيْراً يُصِبْ مِنْهُ» .

(رواه البخاري)

١٦٦ - عَن أَنَسٍ رضِي الله عنه قال :

قال رسول الله ﷺ : «إِذَا أَرَادَ اللهُ بِعَبْدِهِ خَيْراً عَجَّلَ لَهُ الْعُقُوبَةَ في الدُّنْيَا ، وَإِذَا أَرَادَ اللهُ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِذَنْبِهِ حَتَّى يُوَافِيَ بِهِ يَوْمَ الْقِيَامَةِ» .

وَقَالَ النَّبِيُّ ﷺ : «إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلاءِ ، وَإِنَّ اللهَ تعالى إذَا أَحَبَّ قَوْماً ابْتَلاهُمْ ، فَمَنْ رَضِيَ فَلَهُ الرِّضَا ، وَمَنْ سَخِطَ فَلَهُ السُّخْطُ» .

(رواه الترمذي)

١٦٧ - عَنْ أبي هُريرة رضيَ اللهُ عنه :

أنَّ رسُولَ اللهِ ﷺ قالَ : «لا يَتَمَنَّ أَحَدُكُمُ الْمَوْتَ إِمّا مُحسِناً ، فَلَعَلَّهُ يَزْدادُ ، وَإِمَّا مُسيئاً فَلَعَلَّهُ يَسْتَعْتِبُ» .

(رواه البخاري ومسلم ، وهذا لفظ البخاري)

وفي روايةٍ لمسلم :

عن أبي هُرَيْرَة رضيَ اللهُ عنه :

عن رسُولِ اللهِ ﷺ قال : «لا يَتَمَنَّ أَحَدُكُمُ الْمَوْتَ ، وَلا يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ ، إنَّهُ إذا ماتَ انْقَطَعَ عَمَلُهُ ، وَإِنَّهُ لا يَزِيدُ الْمُؤْمِنَ عُمْرُهُ إلَّا خَيراً» .

١٦٨ - عن أنس رضي الله عنه :

عن رسول الله ﷺ : «يَتْبَع المَيْتَ ثَلاَثَـةٌ : أَهْلُهُ وَمَالُه وَعَمَلُه ، فَيَرْجِع اثْنَان وَيَبْقَى وَاحِدٌ : يَرْجِعُ أَهْلُهُ وَمَالُهُ ، وَيَبْقَى عَمَلُهُ» .

(رواه البخاري ومسلم ، واللفظ لمسلم)

١٦٩ - عَنْ عَائِشَةَ رضي الله عنها :

أَنَّ رَسُولَ اللهِ ﷺ قَالَ : «الْحُمَّىٰ مِنْ فَيْحِ جَهَنَّمَ ، فَابْرِدُوهَا بِالْمَاء» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

١٧٠ - عن أبي كَرِيمَةَ المِقْدَام بن مَعْدِ يكرِبَ رضي الله عنه قال :

سَمِعْتُ رسول الله ﷺ يَقُولُ : «مَا مَلأَ آدَمِيٌّ وِعَاءَ شَراً مِنْ بَطْنٍ ، بِحَسْبِ ابن آدَمَ أُكُلاتٌ يُقِمْنَ صُلْبَهُ ، فَإِنْ كَانَ لا مَحَالَةَ ، فَثُلُثٌ لِطَعَامِهِ ، وَثُلُثٌ لِشَرَابِهِ ، وَثُلُثٌ لِنَفَسِهِ» .

(رواه الترمذي)

١٧١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ :

قَالَ رَسُولُ اللهِ ﷺ : «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللهِ عز وجل مِنَ الْمُؤمِنِ الضَّعِيفِ وَفِي كُلٍّ خَيْرٌ احْرِصْ عَلى مَا يَنْفَعُكَ وَاسْتَعِنْ باللهِ وَلاَ تَعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلاَ تَقُلْ لَوْ أَني فَعَلْتُ كَذَا كَانَ كَذَا وَكَذَا وَلكِنْ قُلْ قَدَّرَ اللهُ وَمَا شَاءَ فَعَلَ فَإِنَّ «لَوْ» تَفْتَحُ عَمَلَ الشَّيْطَانِ» .

(رواه مُسْلِم)

١٧٢ - عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللهُ عَنْهُ قَالَ :

قَالَ رَسُوْلُ اللهِ ﷺ : «الْحَلاَلُ بَيّنٌ وَالحرامُ بَيّنٌ ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لاَ يَعْلَمُهُنَّ كَثِيْرٌ منَ النَّاسِ فَمَنِ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِه وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ » .

(رواه البخاري ومسلم)

١٧٣ - عن سَهْلِ بن سَعْدٍ الساعديِّ رضي اللهُ عنه قَالَ :

قال رسُول الله ﷺ : «لَوْ كَانت الدُّنْيَا تعدلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ ، مَا سَقَى كَافراً مِنْهَا شَرْبَةَ مَاءٍ» .

(رواه الترمذي)

١٧٤ - عن أبي هُريرة رضي الله عنه قال :

قال رسول الله ، ﷺ : «الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الكَافِرِ» .

(رواه مسلم)

١٧٥ - عن أبي بَرْزَةَ - براءٍ ثم زايٍ - نَضْلَةَ بن عُبَيْدٍ الأسْلَمِي . رضي الله عنه ، قال :

قال رسُولُ الله ﷺ : «لا تَزُولُ قَدَمَا عَبْدٍ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيم أَفْنَاهُ . وَعَنْ عِلْمِهِ فِيمَ فَعَلَ فِيهِ ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ ، وَفِيمَ أَنْفَقَهُ ، وَعَن جِسْمِهِ فِيمَ أَبْلاهُ» .

(رواه الترمذي)

١٧٦ - عَنْ عائشة رضي الله عنها :

أَنَّ النَّبِيَّ ﷺ كَانَ يَقُومُ مِنَ اللَّيْلَ حَتَّى تَتَفَطَّرَ قَدَمَاهُ ، فَقُلْتُ لَهُ : لِمَ تَصْنَعُ هَذَا يَا رَسُولَ اللهِ ، وَقَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِك وَمَا تَأَخَّرَ ؟ قَالَ : «أَفَلا أَكُونَ عَبْداً شَكُوراً ؟» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

١٧٧ - عن ابن عمر رضي الله عنهما قال :

قال رسـول الله ﷺ : «لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِيْنِهِ مَا لَمْ يُصِبْ دَماً حَرَاماً» .

(رواه البخاري)

١٧٨ - عَنْ صَفِيَّةَ رضي الله عنها ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ : عَنِ النَّبِيِّ ﷺ . قَالَ : «مَنْ أَتَىٰ عَرَّافاً فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلاَةُ أَرْبَعِينَ لَيْلَةً» .

(رواه مسلم)

باب فيما ورد عن ذكر موسى وعيسى (عليهما السلام)

١٧٩ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما :
أَنَّ رَسُولَ اللهِ ﷺ قَدِمَ الْمَدِينَةَ . فَوَجَدَ الْيَهُودَ صِيَاماً ، يَوْمَ عَاشُورَاءَ . فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ «مَا هَذَا الْيَوْمُ الَّذِى تَصُومُونَهُ ؟» فَقَالُوا : هَذَا يَوْمٌ عَظِيمٌ . أَنْجَى اللهُ فِيهِ مُوسَىٰ وَقَوْمَهُ . وَغَرَّقَ فِرْعَوْنَ وَقَوْمَهُ . فَصَامَهُ مُوسَىٰ شُكْراً . فَنَحْنُ نَصُومُهُ» . فَقَالَ رَسُولُ اللهِ ﷺ «فَنَحْنُ أَحَقُّ وَأَوْلَىٰ بِمُوسَىٰ مِنْكُمْ» فَصَامَهُ رَسُولُ اللهِ ﷺ . وَأَمَرَ بِصِيَامِهِ .

(رواه البخاري ومسلم ، واللفظ لمسلم)

١٨٠ - عَنْ أَبِى هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ :
قَالَ رَسُولُ اللهِ ﷺ : «أَنَا أَوْلَى النَّاسِ بِعِيسَى ابن مريم في الدنيا والآخره ، والأنبياءُ إخوةٌ لِعَلَّاتٍ ، امهاتهم شتىٰ ودينُهُم واحد . وَلَيْسَ بَيْنِى وَبَيْنَ عِيسَىٰ نَبِيٌّ» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

١٨١ - عَن أبي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :

قَالَ رَسُولُ اللهِ ﷺ «وَالَّذى نَفْسِى بِيَدِهِ ! لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ ﷺ حَكَماً مُقْسِطاً . فَيَكْسِرُ الصَّلِيبَ ، وَيَقْتُلُ الخِنْزِيرَ ، وَيَضَعُ الجِزْيَةَ ، وَيَفِيضُ الْمَالُ حَتَّى لاَ يَقْبَلَهُ أَحَدٌ» .

(رواه البخاري ومسلم ، واللفظ لمسلم)

١٨٢ - عَنْ عَبْدِ اللهِ بْنِ عَمْرو رَضِيَ اللَّهُ عَنْهُما ، قالَ :

قَالَ رَسُولُ اللهِ ﷺ «يَخْرُجُ الدَّجَّالُ فِى أُمَّتِى فَيَمْكُثُ أَرْبَعِينَ (لاَ أَدْرى : أَرْبَعِينَ يَوْماً ، أَوْ أَرْبَعِينَ شَهْراً ، أَوْ أَرْبَعِينَ عَاماً) . فَيَبْعَثُ اللهُ عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ . فَيَطْلُبُهُ فَيُهْلِكُهُ ثم يَمْكُثُ النَّاسُ سَبْعَ سِنِينَ . لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ .

(رواه مسلم)

١٨٣ - عَنْ أَبى هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُ قَالَ :

قَالَ رَسُولُ اللهِ ﷺ «مَا مِنْ مَوْلُودٍ إلاَّ يُولَدُ عَلَى الْفِطْرَةِ . فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ . كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاء . هَلْ تُحِسُّونَ فِيهَا مِنْ جَدْعاء ؟» .

(رواه البخاري ومسلم)

١٨٤ - عَنْ أَبِى هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :

عَنْ رَسُولِ اللهِ ﷺ ، أَنَّهُ قَالَ «وَالَّذِى نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِى أَحَدٌ مِنْ هَذِهِ الأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ، ثُمَّ يَمُوتُ وَلَم يُؤْمِنْ بِالَّذِى أُرْسِلْتُ بِهِ ، إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ» .

(رواه مسلم)

باب الايمان

١٨٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ :
عَنِ النَّبِيِّ ﷺ قَالَ : «أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ خَالِصاً مِنْ قَلْبِهِ أَوْ نَفْسِهِ» .

(رواه البخاري)

١٨٦ - عَنْ عُثْمَانَ رَضِيَ الله عَنْهُ ، قَالَ :
قَالَ رَسُولُ اللَّهِ ﷺ «مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ» .

(رواه مسلم)

١٨٧ - عَنْ عُمرَ رضي الله عنه قال :
سَمِعْتُ رسولَ الله ﷺ يَقُولُ : «لَوْ أنَّكُمْ تَتوكَّلُونَ عَلَى الله حَقَّ تَوكُّلِهِ لَرُزِقْتُمْ كَمَا يَرْزُقُ الطَّيْرَ ، تَغْدُو خِمَاصاً وتَرُوحُ بِطَاناً» .

(رواه الترمذي)

١٨٨ - عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ الله عَنْهُ قَالَ :
قَالَ رَسُولُ الله ﷺ «لَا يَزَالُ النَّاسُ يَتَسَاءلُونَ حَتَّى يُقَالَ : هٰذَا خَلَقَ

اللَّهُ الْخَلْقَ ، فَمَنْ خلَقَ اللَّهَ ؟ فَمَنْ وَجَـدَ مِنْ ذٰلِكَ شَيْئاً فَلْيَقُلْ : آمَنْتُ بِاللَّهِ» .

(رواه مسلم)

١٨٩ - عَنْ مَسْرُوقٍ رَضِيَ الله عَنْهُ ، قَالَ :
سَأَلْتُ عَائِشَةَ رَضِيَ الله عَنْهَا : هَلْ رَأَى مُحَمَّدٌ ﷺ رَبَّهُ ؟ فَقَالَتْ : سُبْحَانَ اللَّهِ ! لَقَدْ قَفَّ شَعْرِى لِمَا قُلْتَ . وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ . وَحَدِيثُ دَاوُدَ أَتَمُّ وَأَطْوَلُ .

(رواه مسلم)

١٩٠ - عَنْ دَاوُدَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ الشَّعْبِيِّ رَضِيَ اللَّهُ عَنْهُ ، عَنْ مَسْرُوقٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ :
كُنْتُ مُتَّكِئاً عِنْـدَ عَائِشَـةَ ، فَقَالَتْ : يَاأَبَا عَائِشَةَ ثَلاَثٌ مَنْ تَكَلَّمَ بِوَاحِدَةٍ مِنْهُنَّ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الفِرْيَةَ . قُلْتُ : مَا هُنَّ ؟ قَالَتْ : مَنْ زعَمَ أَنَّ مُحَمَّداً ﷺ رَأَى رَبَّهُ فَقَدْ أَعْظَمَ عَلَى الله الْفِرْيَةَ ، قَالَ وَكُنْتُ مُتَّكِئـاً فَجَلَسْتُ . فَقُلْتُ : يَاأُمَّ الْمُـؤْمِنينَ أَنْـظِرِينِى ولاَ تَعْجَلِينِى . أَلَمْ يَقُـلِ اللَّهُ عَزَّ وَجَـلَّ : وَلَقَـدْ رَآهُ بِالأُفُقِ الْمُبِينِ [التكـوير/الآية ٢٣] وَلَقَـدْ رَآهُ نزْلَـةً أُخْـرَىٰ [النجم/الآية ١٣] فَقَـالَتْ : أَنَا أَوَّلُ هٰذِهِ الأُمَّةِ سَأَلَ عَنْ ذَلِكَ رَسُولَ اللَّهِ ﷺ . فَقَالَ

«إِنَّمَا هُوَ جِبْرِيلُ . لَمْ أَرَهُ عَلى صُورَتِهِ الَّتِي خُلِقَ عَلَيْهَا غَيْرَ هَاتَيْنِ الْمَرَّتَيْنِ . رَأَيْتُهُ مُنْهَبِطاً مِنَ السَّمَاء . سَادًا عِظَمُ خَلْقِهِ مَا بَيْنَ السَّمَاءِ إِلَى الأَرْضِ» فَقَالَتْ : أَوَلَمْ تَسْمَعْ أَنَّ اللَّهَ يَقُولُ : لَا تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ وَهُوَ اللَّطِيفُ الخَبِيرُ [الانعام/آية ١٠٣] أَوَلَمْ تَسْمَعْ أَنَّ اللَّهَ يَقُولُ : وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلاَّ وَحْياً أَوْ مِنْ وَرَاء حِجَابٍ أَوْ يُرْسِلَ رَسُولاً فَيُوحِيَ بِإِذْنِهِ مَا يَشَاء إِنَّهُ عَلِيٌّ حَكِيمٌ [الشورى/الآية ٥١] قَالَتْ : وَمَنْ زَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ كَتَمَ شَيْئاً مِنْ كِتَابِ اللَّهِ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ . واللَّهُ يَقُولُ : يَاأَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ [المائدة/الآية ٦٧] قَالَتْ : وَمَنْ زَعَمَ أَنَّهُ يُخْبِرُ بِمَا يَكُونُ فِي غَدٍ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ . واللَّهُ يَقُولُ : قُلْ لَايَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ [النمل/الآية ٦٥] .

(رواه مسلم)

١٩١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عنه ، قَالَ :

قَالَ رَسُولُ اللهِ ﷺ : «لَمَّا قَضَى اللهُ الخَلْقَ ، كَتَبَ في كِتَابِهِ على نَفْسِهِ ، فَهُوَ مَوْضُوعٌ عِنْدَهُ : إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي» .

(رَوَاهُ مُسْلِمٌ وكذلك البُخارِيُّ وَالنَّسائِيُّ وابْنُ مَاجَهْ ، واللفظ لمسلم)

١٩٢ - عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ :

بَيْنَما نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ ، إذْ طَلَعَ عَلَيْنا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ ، شَدِيدُ سَوادِ الشَّعْرِ ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ ، وَلاَ يَعْرِفُهُ مِنَّا أَحَدٌ ، حَتَّى جَلَسَ إلَى النَّبيِّ ﷺ ، فَأَسْنَدَ رُكْبَتَيْهِ إلى رُكْبَتَيْهِ ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ ، وَقَالَ : يَا مُحَمَّدُ ، أَخْبِرْنِى عَنِ الإِسْلَامِ . فَقَالَ رَسُولُ اللَّهِ ﷺ : «الإِسلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ ، وَتُقِيمَ الصَّلاَةَ ، وَتُؤْتِيَ الزَّكَاةَ ، وَتَصُومَ رَمَضَانَ ، وَتَحُجَّ البيْتَ إن اسْتَطَعْتَ إِلَيْهِ سَبِيلاً» . قَالَ : صَدَقْتَ . فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ . قَالَ : فَأَخْبِرْني عَنِ الإِيمَانِ . قَالَ : «أَنْ تُؤْمِنَ بِاللَّهِ ، وَمَلاَئِكَتِهِ ، وكُتُبِهِ ، وَرُسُلِهِ ، وَالْيَوْمِ الآخِرِ ، وَتُؤْمِنَ بِالقَدَرِ خَيْرِهِ وَشَرِّهِ» . قَالَ : صَدَقْتَ . قَالَ : فَأَخْبِرْني عَنِ الإِحْسَانِ . قَالَ : «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» . قَالَ : فَأَخْبِرْني عَنِ السَّاعَةِ . قَالَ : «مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ » . قَالَ : فَأَخْبِرني عَنْ أَمارَاتِهَا قَالَ : «أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا ، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ» . ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيّاً ثُمَّ قَالَ : «يَا عُمَرُ أَتَدْرِي مَن السَّائِلُ ؟» قُلْتُ : اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ : «فَإِنَّهُ

جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ» .

(رَوَاهُ مُسْلِمٌ)

١٩٣ - عن أبي هُريرة ، رضي اللَّهُ عنه :
أنَّ رَسُولَ اللهِ ، ﷺ ، قال : «لَوْ يَعْلَمُ المُؤْمِنُ ما عِنْدَ اللهِ مِنَ العُقُوبَةِ ، ما طَمعَ بجنَّتِهِ أَحَدٌ ، وَلَوْ يَعْلَمُ الكافِرُ مَا عِنْدَ اللهِ مِنَ الرَّحْمَةِ ، مَا قَنِطَ مِنْ جَنَّتِهِ أَحَدٌ» .

(رواه مسلم)

١٩٤ - عَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :
«كُنْتُ خَلْفَ النَّبِيِّ ﷺ يوماً فَقَالَ لي يَا غُلَامُ ، إِنِّي أُعَلِّمُكَ كَلِمَاتٍ : احْفَظِ اللَّهَ يَحْفَظْكَ ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ ، إذا سَأَلْتَ فَاسْأَلِ اللَّهَ ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ ، وَاعْلَمْ أَنَّ الأُمَّةَ لَو اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ ، وَإِنِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ . رُفِعَتِ الأَقْلَامُ وَجَفَّتِ الصُّحُفُ» .

(رَوَاهُ التِّرْمِذِيُّ)

وَفي رِوَايَةِ غَيْرِ التِّرْمذِيِّ :

«احْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ ، تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشِّدَّةِ ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ ، وَأَنَّ مَعَ الْعُسْرِ يُسراً» .

١٩٥ - عَنِ أَبِي ذَرٍّ الغِفَارِيِّ رَضِيَ اللهُ عَنْهُ :

عَنِ النَّبِيِّ ﷺ فِيمَا يَرْوِيهِ عَنْ رَبِّهِ عَزَّوَجَلَّ أَنَّهُ قَالَ :

« يَا عِبَادِي : إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّماً فَلا تَظَالَمُوا .

يَا عِبَادِي : كُلُّكُمْ ضَالٌّ إِلاَّ مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ . يَا عِبَادِي : كُلُّكُمْ جَائِعٌ إِلاَّ مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ . يَا عِبَادِي : كُلُّكُمْ عَارٍ إِلاَّ مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ . يَا عِبَادِي : إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعاً ، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ .

يَا عِبَادِي : إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي ، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي . يَا عِبَادِي : لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ ، مَا زَادَ ذلِكَ في مُلْكِي شَيْئاً . يَا

عِبَادِي : لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنكُمْ ، مَا نَقَصَ ذٰلِكَ مِنْ مُلْكِي شَيْئاً . يَا عِبَادِي : لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ ، فَسَأَلُونِي ، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ ، مَا نَقَصَ ذٰلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ .

يَا عِبَادِي : إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ، ثُمَّ أُوَفِّيكُمْ إِيَّاهَا ، فَمَنْ وَجَدَ خَيْراً فَلْيَحْمَدِ الله عز وجل ، وَمَنْ وَجَدَ غَيْرَ ذٰلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ» .

(رواه مسلم)

١٩٦ - عَنْ ٱبْنِ عبَّاس ، رَضِيَ اللهُ عَنْهُمَا :

عَنْ النَّبِيِّ ﷺ ، فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ ، قَالَ :

«إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ والسَّيِّئَاتِ ، ثُمَّ بَيَّنَ ذٰلِكَ : فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا ، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً ، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا ، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ ، إِلَى سَبْعَمائَةِ ضِعْفٍ ، إِلَى أَضْعَافٍ كَثِيرةٍ . وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا ، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً ، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا ، كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً» .

(رواه البخاري ومسلم ، واللفظ للبخاري)

١٩٧ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ :
سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ : «قالَ اللهُ تَعَالَى : يَا ابْنَ آدَمَ ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي ، غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلاَ أُبَالِي . يَاابْنَ آدَمَ ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي ، غَفَرْتُ لَكَ . يَا ابْنَ آدَمَ ، إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لاَ تُشْرِكُ بِي شَيْئاً ، لأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً» .

(رَوَاهُ التِّرْمِذِيُّ)

١٩٨ - عن أبي سَعيدٍ الخُدرِيِّ ، رضي اللهُ عنه :
أنَّ رسُولَ الله ، ﷺ ، قال : «إذا وُضِعَتِ الجَنازَةُ واحْتَمَلَها الرِّجالُ عَلى أَعْنَاقِهِمْ ، فَإِنْ كانَتْ صالِحَةً قالَتْ : قَدِّمُوني قَدِّمُوني ، وإِنْ كانَتْ غَيرَ صالِحَةٍ ، قالَتْ : يا وَيْلَها ! أَيْنَ تَذْهَبُونَ بها؟ يَسْمَعُ صَوتَها كُلّ شَيْءٍ إلاَّ الإنْسانُ ، ولَوْ سَمِعَهُ صَعِقَ» .

(رواهُ البخاري)

١٩٩ - عن أبِي ذرٍّ ، رضي الله عنه ، قال :
قال رسولُ الله ، ﷺ : «إنّي أَرَى مَا لا تَرَوْنَ ، أَطَّتِ السَّمَاءُ وَحُقَّ لَهَا أنْ تَئِطَّ ، مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إلاَّ وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِداً للهِ تَعَالَى ، والله لَوْ تَعْلَمُونَ مَا أَعْلَمُ ، لَضَحِكْتُمْ قَليلاً ، وَلَبَكَيْتُمْ كَثِيراً ، وَمَا تَلَذَّذْتُمْ بِالنِّساءِ عَلى الْفُرُشِ وَلخَرَجْتُمْ إلى الصُّعُداتِ تَجْأَرُونَ إلى الله تَعَالَى» .

(رواه الترمذي)

٢٠٠ - عن أبي الأسْقَعِ وَاثِلَةِ بن الأَسْقَعِ رضي الله عنه قال :
قال رسولُ الله ﷺ : «إنَّ مِنَ أَعْظَمِ الفِرى أَن يَدَّعِي الرَّجُلُ إلى غَيْرِ أَبيهِ ، أَوْ يُرِيَ عينهُ مَا لم تَرَ ، أَوْ يَقُولَ على رسولِ الله ﷺ مَا لم يَقُلْ» .

(رواه البخاري)

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